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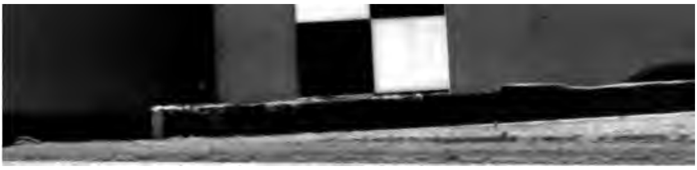
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Galenus, Claudius

GALENI PERGAMENSIS DE TEMPERAMENTIS, ET DE INAEQVALI INTEMPERIE LIBRI TRES

THOMA LINACRO ANGLO INTERPRETE.·.

Opus non medicis modo, ſed et philoſophis oppido ꝙ neceſſariū nunc primum prodit in lucem

CVM GRATIA
& Priuilegio.

Impreſſum apud praeclaram Cantabrigiam per Joannem Siberch, anno MDXXI.

Reproduced in exact Facſimile

WITH AN INTRODUCTION

BY

JOSEPH FRANK PAYNE, M.D., F.R.C.P.
FELLOW OF MAGDALEN COLLEGE, OXFORD

AND A PORTRAIT OF THOMAS LINACRE

¶ *Printed by* C. J. CLAY, M.A. *Printer to the Univerſity of Cambridge for* ALEXANDER MACMILLAN *and* ROBERT BOWES, *Bookſellers No.* 1 *Trinity Street, over againſt Saint Mary's Church*

MDCCCLXXXI

H126H
G7T2L
1881

PUBLISHERS' NOTE.

THE present reproduction of Linacre's translation of two treatises by Galen is issued as a specimen of early typography, being the sixth in order of the seven books printed by John Siberch, the first Cambridge printer, in 1521. Besides these seven, one appeared in 1522, after which date no book is known to have been printed in Cambridge till 1584. The books printed by Siberch are all very scarce; of one but a single copy is known, and of three of the books there is not a single specimen in Cambridge. In 1878, the publishers of the present volume proposed to issue the whole of the eight books, and the following are now ready, and will shortly be published:

1. Bullock, Henry. Oratio habita Cantabrigiae. 1521.
2. Cujusdam fidelis Christiani Epistola ad Christianos omnes. Subsequitur et Divi Augustini de miseria...vitæ sermo. 1521.
8. Papyrii Gemini Eleatis Hermathena, seu de Eloquentiae victoria. 1522.

Mr Bradshaw, University Librarian, has compared the eight books side by side, and has thus been able to determine their relative order. He kindly allows his notes to be printed, and they will be issued with the first of the above three volumes.

The Publishers are desirous of gaining information about the printer, John Siberch, before 1521, when he commenced to print in Cambridge, and after 1522 when he discontinued printing there. Herbert suggests that he may be the John Sibert, who was printing at Lyons in 1498, and mentions a book of that date being in the Cambridge University Library. But this book, Henrici Bouhic Distinctiones super libros quinque Decretalium, consists of two large folio volumes, and the printer calls himself '*Magister* Johannes Siberti;' both of which facts make it unreasonable to identify him with the plain Johannes Siberch who printed little books at Cambridge so many years afterwards.

CAMBRIDGE, *July* 1, 1881.

INTRODUCTION.

THOMAS LINACRE, known to his contemporaries as one of the most learned scholars of an epoch when learning was highly prized, but in after times chiefly as the founder of the College of Physicians in London, was born at Canterbury, probably about the year 1460. Of his parentage and descent nothing certain is known, though some of his biographers have assumed, apparently without any evidence except the name, that he was connected with the family of Linacre in Derbyshire. It is clear from a passage in Linacre's will that he had a brother, sisters, and other relatives (the brother strange to say, bearing the same baptismal name—Thomas) but further the family history cannot be traced.

This fact will appear less surprising, if we remember that Linacre like many scholars of his time, was never married, and lived for many years an almost monastic life, little influenced by family or social ties. More important than his descent was his education, and in this Linacre was unusually happy; for not a little of the success and eminence of his

after life may be traced to the bias which the young scholar's mind received from his earliest teacher. The Cathedral school of Canterbury within the monastery of Christ Church where Linacre became a pupil was at that time under the direction of William Tilly, otherwise called William of Selling, an Augustinian monk, and a scholar of a type at that time rare in England. Originally educated at Oxford, elected a Fellow of the newly founded College of All Souls, and afterwards received as a monk in the Monastery of Christ Church, Canterbury, Selling found the means to travel in Italy, where he not only studied the Canon Law, but, what is more to the present purpose, during a stay at Bologna, studied Greek and became the pupil of Angelo Politiano. After two years' stay in Italy, he returned home, became Prior of Christ Church, and later on was sent as Envoy from Henry VII. to the papal court; an event which proved of great importance to Linacre. At the time of which we are now speaking, he was only Master of the Grammar School, whether appointed before or after his first journey to Italy we do not know. In any case it is clear that he had already those tastes and pursuits from which his pupil Linacre derived not only his determining impulse to the life of a scholar, but especially that love of Greek literature which runs like a thread through the great physician's life and is the clue to much of his versatile literary activity.

At the mature age (especially according to the customs of the day) of twenty, Linacre was sent to Oxford. At what College or Hall he studied is uncertain, though it is assumed, on trivial grounds that he must have entered at Canterbury Hall. The only fact which is certain is that after four years' residence at the University, in 1484, he was elected a fellow of All Souls' College. It has been thought by Dr Noble

Johnson, the best biographer of Linacre, that this election must have implied relationship to Archbishop Chichele, the founder, and thus also to Selling, assuming that the latter owed his preferment also to family connexions. But the entry in the College books (which though not contemporary is a copy thought to have been made about 1571 of the original record) has no indication of his being of founder's kin. It is simply "Thomas Lynaker, *medicus insignis*." The omission to specify kinship to the founder is regarded by Dr Leighton the present Warden of All Souls (he was himself good enough to inform me) as decisive that no such kinship existed, and the supposition of any family tie between Linacre and Chichele or Selling must therefore be regarded as entirely baseless[1].

The time of Linacre's residence at Oxford was one of much moment in the history of the University, already stirred by the earliest movements of the revival of learning. The first Oxford printing press was already issuing those few volumes, now become so rare, which must have been of startling interest to the world of scholars. The study of the new learning, Greek, had been introduced by Cornelio Vitali, an Italian, said to have been the first teacher of that language in England, and it is stated that Linacre became his pupil. At the same time he doubtless formed the acquaintance of two scholars who shared his devotion to the 'new learning,' William Grocyn and William Latimer, the former of whom survived to form part, with Linacre himself, of the brilliant circle of Oxford scholars, who a few years later excited the admiration of Erasmus.

But Linacre was soon to have the privilege which he must have long coveted, of perfecting his knowledge of Greek at what was then the fountain-head of that learning,

in the schools of Italy. The opportunity came through his old friend and teacher, William of Selling, who was sent by Henry the Seventh as his envoy to the Papal Court. It is not clear that Linacre had any official position in the embassy; he accompanied his patron however, as far as Bologna, but not in his further journey to Rome. At Bologna Linacre is stated by Leland to have been introduced to Angelo Politiano, and to have remained there in order to become a pupil of this great scholar. His stay in Bologna appears to have been short, and we next hear of him at Florence, having perhaps followed thither Politiano, who along with Demetrius Chalcondylas had now been charged with the instruction of the two sons of Lorenzo de Medici, Piero and Giovanni. Linacre seems to have been favoured with the patronage of Lorenzo, who allowed him to share the instructions given to the young princes. It is not easy to understand precisely what was the position Linacre now occupied at the Court of Florence, for though his fellow pupils were boys and he himself a man of twenty-five and already a considerable scholar, he is not spoken of as in any sense their tutor. The connexion however must have been in after years valuable to him, as the dedication of the work now reprinted clearly shews: the pope Leo the Tenth, being the younger of the two Medici princes. It will be evident from the dedication itself that the privilege accorded to Linacre was shared by others, and it was therefore perhaps not so important as it has been regarded. It is enough to know that he studied under such eminent scholars as Politiano and Chalcondylas, and thus laid the foundation of the elegance in Latin scholarship and profundity in Greek learning for which he was afterwards distinguished.

After a year thus spent in Florence, Linacre proceeded to

Rome, where his studies in the Vatican library procured him the acquaintance of another great scholar, Hermolaus Barbarus. It is possible that this acquaintance may have given Linacre's studies a bias in the direction of medicine; for Barbarus, though not a physician, had devoted himself specially to the study of Dioscorides, whose works he translated into Latin, and illustrated with commentaries, more than once reprinted. It is suggested by Dr Noble Johnson that the example and arguments of Hermolaus Barbarus may have given Linacre's mind a bias of a different kind, namely towards a single life; for the Italian scholar, we are told, wrote a treatise in favour of celibacy at the age of eighteen, and never afterwards deviated either in practice or theory from the principles there advocated. Barbarus was also a great Aristotelian scholar, and in this direction also he may have influenced the mind of Linacre; who afterwards undertook and partly carried out a plan which had also been among the projects of the elder scholar, of a complete translation of the works of Aristotle. In other less important matters, the influence of Hermolaus Barbarus seems traceable, and if Linacre took as his model in a learned life any of the great scholars with whom he studied, it was certainly rather Hermolaus than any other.

From Rome Linacre went to Venice, and here made the valuable acquaintance of the great printer, Aldus Manutius Romanus, who was then engaged in bringing out some of the most important editions of the classics, by which he earned the gratitude of scholars. Aldus appears to have treated the English scholar with great kindness, which is acknowledged, as a personal favour, by William Grocyn, in a letter to Aldus, which must have been written shortly after Linacre's return from Italy. After acknowledging the kindness shewn

to his friend Linacre, Grocyn goes on to thank Aldus, in the name of English scholars especially for his editions of the Greek classics, and commends his preference for Aristotle to Plato. The rest of this letter, the style of which is praised by Erasmus, is interesting, especially as the only extant composition, except two trifling epigrams, of this once celebrated scholar, but has no further reference to our subject. Aldus prefixed it to Linacre's translation of Proclus *On the Sphere*, printed by him in the year 1499[2], in order (as he says in his dedication of this work to Albertus Pius, prince of Carpi) to make the Italian philosophers ashamed of their bad Latin, and lead them to rival the Englishmen. In the dedication just named Aldus pays a high compliment to Linacre's scholarship, which may be quoted here, though written later. "Linacre," he says, "has translated this work with elegance and learning.

"Qui utinam et Simplicium in Aristotelis Physica, et in ejusdem meteora Alexandrum quos nunc summâ curâ Latinos facit, ad me dedisset, ut et illos unâ cum Proclo ad te mitterem. Quanquam (ut spero) eosque et alios in Philosophiâ, medicinâque perutiles libros aliquando dabit. ut ex eâdem Britanniâ unde olim barbaræ et indoctæ literæ ad nos profectæ Italiam occuparunt, et adhuc arces tenent, latine et docte loquentes bonas artes accipiamus, ac britannicis adjutoribus fugatâ barbarie, arces nostras recipiamus, ut eâdem hastâ sanetur a quâ illatum est vulnus."

He also implies that an intimate friendship existed between Linacre and the prince of Carpi, on which account the work will be more welcome to his patron.

The Aldine *editio princeps* of Aristotle contains also an interesting allusion to Linacre, which seems to shew that he had something to do with the editing or correcting of that great

work. It may even not be without some significance that a splendid copy of this edition, printed on vellum (and as complete in this state, according to Dibdin, of the highest rarity), once belonged to Linacre, and is now, bearing his autograph, in the library of New College, Oxford. In the dedication prefixed to the second volume of this work, Aldus boasts of the pains he had taken to secure a correct text,

"Ut tum querendis optimis et antiquis libris atque eâdem in re multiplicibus tum conferendis castigandisque exemplaribus quæ dilaceranda impressoribus traderentur, perirentque ut pariens vipera, in manus hominum venirent emendatissima. Id ita sit necne sunt mihi gravissimi testes in totâ fere Italiâ, et præcipue in Venetiis Thomas Anglicus, homo et græce et latine peritissimus præcellensque in doctrinarum omnium disciplinis."

This volume is dated February, 1497, the first volume 1495, dates which are quite reconcilable with the time when Linacre is believed to have been at Venice.

On leaving Venice, Linacre went to Padua and probably made some stay there: since it was here that he graduated as Doctor of Medicine, and here he must have acquired the greatest part of his medical knowledge. Padua was at that time one of the chief seats of medical knowledge in Europe, and became shortly afterwards one of the first schools of anatomy. Its reputation in both departments was long preserved under the enlightened patronage of the Venetian Senate. Many students from Northern Europe naturally flocked thither, and among them a few from England and Scotland. Linacre was not the first eminent English scholar who graduated in medicine at Padua; the once celebrated Phreas [Wells], who left Balliol for Italy, and died at Rome, having preceded him by half a century or more; but he was

followed by a long roll of English and Scottish students the names and escutcheons of some of whom may still be seen in the gallery of the University quadrangle.

Though Linacre is said to have taken the degree of Doctor of Medicine with great distinction, there is no foundation for the assertion that he was ever *Professor* of Medicine in the University. The story rests on an obvious confusion of the titles of Doctor and Professor which were then and long afterwards equivalent and interchangeable in the European Universities.

The tradition of Linacre's successful disputation at Padua is preserved in a dialogue by Richard Pacey (quoted in Johnson's life) where Grammar and Rhetoric are made to dispute as to the respective merits of Theodore Gaza and Thomas Linacre. Grammar first claims Linacre as her own, Rhetoric contends that he was by right her son, and that Grammar was only the occupation of his leisure moments. On one occasion (says Rhetoric) he condescended to dispute with some Grammarian on certain minutiæ connected with the vocative case, but gained a more brilliant victory when he defended his theses for graduation at Padua, "Nam quum in gymnasio Patavino, professionis artis medicæ ei (ut nunc moris est) darentur insignia, publicé non sine summâ laude disputavit, et seniorum medicorum adversaria argumenta accuratissime refellit"[3].

Linacre's route after leaving Padua, may, Dr Johnson tells us, be accurately and precisely traced through Vicenza, Verona, Brescia, Bergamo and Milan; but the authority for this statement is not given. It may however be permissible to delay for a moment at Vicenza, since it is pretty certain that Linacre did pass there, and highly probable that his stay had some influence on his literary life. This city was

the home of a celebrated physician and scholar, Nicolaus Leonicenus, best known as the author of the earliest treatise on Syphilis, the fearful malady at that time beginning to be known; but also celebrated for having translated several works of Galen from the Greek. One of these versions, that of the treatise *De motû musculorum* was afterwards published by Linacre with some of his own. Leonicenus was much older than Linacre (though he survived him) and in after years, as we know from a letter of Croke to Henry VIII., spoke of Linacre as his pupil[4].

The reputation of this now almost forgotten scholar was very high among his contemporaries. Aldus Romanus, in the dedication of the Aristotle already spoken of to Albertus Pius, Prince of Carpi, speaks of Leonicenus as '*philosophorum ætatis nostræ medicorumque facile princeps*'. A correspondence which has been preserved between Leonicenus and Angelus Politianus is full of mutual compliments; and shews that the two scholars regarded themselves as allies in the common warfare against 'barbarism' a foe that had to be expelled from the fields of philosophy and medicine as well as from that of letters[5].

It is certain that the example of such a man could not have been without effect on so apt a pupil as Linacre, and the influence of Vicenza is clearly apparent in some of his later work.

On leaving Italy, Linacre is said to have indulged in an antiquarian caprice which seems little in harmony with what we afterwards hear of his staid character, though in his hot youth and under the influence of the classical sentiment it may have been possible, and even natural. The story is that on bidding farewell to Italy at some mountain pass he indulged his fancy in building a cairn of stones, which he crowned with

flowers, and dedicated to Italy, as *sancta mater studiorum*. All that is known about this transaction comes from two Latin poems, by Janus Vitalis and by Joannes Latomus, one of which it may be sufficient to quote.

JANUS VITALES

IN THOMÆ LINACRI ANGLI ITALIA DISCESSUM.

Dum Linacrus adit Morinos, patriosque Britannos,
  Artibus egregiis dives ab Italiâ,
Ingentem molem saxorum in rupibus altis,
  Congerit ad fauces ante Gebenna tuas,
Floribus hinc, viridique struem dum fronde coronat,
  Et sacer Assyrias pascitur ignis opes:
"Hoc tibi" ait "mater studiorum, ô sancta meorum
  Templum Linacrus dedicat, Italia;
Tu modò cui doctâ assurgunt cum Pallade Athenæ
  Hoc de me pretium sedulitatis habe."

The second poem is by Joannes Latomus, and entitled *Arnidis querela in Thomam Linacrum Anglum Italiâ discessurum*. It represents the nymph of the Arno expostulating with Linacre while engaged in erecting his altar, on his fixed resolution to return home. It is highly laudatory, but too long for quotation[6].

In both copies of verses the name *Gebenna* occurs in connexion with this incident, and as this usually means, in classical Latin, the mountain district called the Cevennes, Dr Johnson concludes that Linacre before pursuing his journey to Paris stayed in this district. It does not seem necessary to suppose that he took so circuitous a route, or visited a

part of the country which must at that time have been wild and little traversed, and where a scholar, uninfluenced by modern love of the picturesque can have found nothing to attract him. But *Civitas Gebennensis* is the name given, almost universally, by the printers of Linacre's time, to the city of Geneva, and Stephanus:—*Dictionarium nominum propriorum* gives an interpretation apparently identical. We can well believe that, in crossing the pass of the great St Bernard on his way down to Geneva, Linacre would not bid farewell to the southern side of the Alps without some expression of emotion. But too much importance must not be attached to a story which probably rested only on some trifling incident of travel in crossing the Alps, related by Linacre himself in writing to his Italian friends.

The name *Morinos* in the verses quoted above sufficiently indicates that Linacre returned home, or was expected to return by way of Calais. He must doubtless have passed through Paris, but we have no record of any acquaintanceship there, though certainly at a later time Linacre had literary correspondents and friends in that city.

On his return to England Linacre seems to have resumed his residence in All Souls' College. His position in the University must have been one of considerable eminence, since a knowledge of Greek was still confined to a few scholars, and great respect was paid to those who had acquired this new accomplishment in Italy. There were about this time or a little later but four such scholars in Oxford. Grocyn and Latimer were a little older than Linacre. Colet was younger, or, at least, visited Italy later, and the date of his stay in Florence gave his studies a somewhat different complexion from what we see in Linacre. It has been well pointed out by Mr Seebohm, in his work on the Oxford Reformers[7], that

Colet was at Florence during the agitation and enthusiasm aroused by the preaching of Savonarola, and doubtless derived from him that new spirit in theology which his after life displayed, and which has caused him to be reckoned among the precursors of the reformation. Grocyn and Linacre shew nothing of this. They knew Florence when the literary *renaissance* was at its height, and when the spirit of the learned world was more pagan than Christian. We shall notice afterwards what bearing this had upon Linacre's literary and theological position.

The dissertation which the newly-returned scholar read for his degree in medicine is said to have attracted attention, but he does not seem to have taught publicly;—at least Grocyn and Latimer are the only names we hear of as public lecturers on Greek. It was, however, Linacre's good fortune, at this time, to meet with a pupil whose subsequent eminence was enough to make his teacher distinguished, with whom he formed the most important literary friendship of his life, and who has left us the brightest and most life-like pictures of Linacre himself. This pupil was Erasmus, whose long-cherished plans of going to Italy to learn Greek were, as is well known, deferred, in order that he might visit England with the same object. The story of Erasmus' stay in Oxford has often been told, though never before so fully and clearly as in Mr Seebohm's volume already referred to. It is very likely that he may have derived from Colet some of the ideas which afterwards influenced his literary and theological activity. To Linacre he owed, undoubtedly, the foundation of his Greek scholarship, and his respect for the ability and character of his teacher are shewn in many well-known passages from his letters. In one of the best known he writes as follows: "In Colet I hear Plato himself. Who does not admire the perfect

compass of science in Grocyn? What can be more acute, more profound, or more refined than the judgment of Linacre?" There are many similar passages, and, though eulogy was the fashion of the age, we feel at once that, at least in speaking of Linacre, Erasmus meant what he said. The same impression must be derived, I think, from an amusing passage in the "Encomium Moriæ," though some of Linacre's biographers seem to have omitted it as if derogatory to his reputation. It is, however, written in a strain of good-natured banter, which shews that there was a foundation of good feeling and mutual respect between the two scholars.

"Novi quendam πλυτεχνότατον Græcum, Latinum, Mathematicum, philosophum medicum καὶ ταῦτα βασιλικὸν jam sexagenarium qui cæteris rebus omissis annis plus viginti se torquet et discruciat in Grammaticâ, prorsus felicem se fore ratus si tamdiu licet vivere, donec certo statuat, quomodo distinguendæ sint octo partes orationis, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit. Proinde quasi res sit bello quoque vindicanda, si quis conjunctionem faciat dictionem ad adverbiorum jus pertinentem[8]."

There is no record of Linacre's practice in his profession at Oxford. A new direction was given to his life by the call which he received about the year 1501 to come to court, and direct the studies of the young Prince Arthur. This mark of court favour appears to have been in some way connected with the visit of Prince Arthur to the University where he resided in Magdalen College. The appointment lasted till the prince's death in 1503, but the only record of it which remains is the Latin translation of the treatise of Proclus *On the Sphere*, dedicated to Prince Arthur, which has been already referred to. This was Linacre's earliest published work. After the prince's death Linacre appears to have stayed in

London, and probably to have practised medicine, but there is no satisfactory evidence as to this period of his life.

The accession of Henry VIII. must have raised the hopes of Linacre, as it did those of all the scholars and enlightened men in England at that time. The young king, known to be learned himself and a favourer of learning, was expected to give a powerful stimulus to the progress of the new studies. Erasmus was urged by his friends to return to England to share the prosperity and splendour of the new reign. A new epoch of enlightenment was to commence, and a final blow was to be given to all those evils and abuses which the scholars summed up in the word barbarism. It is well known that these hopes were not at all, or very imperfectly, realized, but Linacre himself had no reason for disappointment. He was made the royal physician, a post, in those days, of great influence and importance in other than professional matters, as is shewn by a curious letter addressed to Linacre by the University of Oxford. From this, as from other events, it is clear that Linacre did not, while at court, forget his old mistress, learning, but used his influence as far as possible for her advancement. He is described by a contemporary and friend George Lilly, as conspicuous among the chief persons of the court in a purple robe and a hood of black silk[9]. Among his other patients are mentioned the great prelates Wolsey, Warham, and Fox.

After some years of professional activity, and when he was about fifty years of age, Linacre appears to have taken holy orders; or possibly at this time merely proceeded to priest's orders, having been previously deacon. The simplest explanation of this step is that which is given by himself in the dedication of his translation of *Galen de Naturalibus Facultatibus* to Archbishop Warham, namely, that he

hoped to get more leisure for literary work. It is supposed that he prepared himself for the sacred office by entering, in mature life, upon the study of theology, and a curious story is told in connexion with his first reading of the New Testament, which, as it has been strangely misunderstood, may be worth giving in detail. The story rests solely on the authority of Sir John Cheke, Professor of Greek at Cambridge, in his letters on the pronunciation of Greek, addressed to Bishop Gardiner, at that time Chancellor of the University. Cheke seems to have been anxious to conciliate the Bishop, and at the same time, for some reason or other, to depreciate Linacre. He speaks of him as a learned person and a good physician, but one who should not venture out of his own province, and, he says, in power of rhetoric and popular expression far inferior to the episcopal correspondent to whom Cheke's letters were addressed[10].

He then tells the following story. Linacre when advanced in life, his health broken by study and disease, and near his end, took the New Testament in his hand for the first time, (although he was a priest,) and read the Gospel of St Matthew to the end of the 7th Chapter (that is to the end of the Sermon on the Mount). Having read it, he threw the volume away with all the strength he could muster, swearing "either this is not the Gospel or we are not Christians." It is probable that the striking contrast between the teaching of the Sermon on the Mount and the practice of the Christian World has inspired many readers with the same feeling, and it will continue to have the same effect on many more, though they may not happen to give vent to their surprise with the same petulance. Cheke seems to argue that it shewed some scepticism in Linacre or want of respect for the Scriptures. Selden has misunderstood the story still more strangely, imagining

that Linacre referred only or chiefly to the prohibition of swearing. But looked at without prejudice Linacre's exclamation seems natural enough. It is well known that the Scholars of the *renaissance,* before the time of Erasmus at least, were very little acquainted with the Scriptures in the original text, or even in the Latin Vulgate Version, which is said to have been avoided on account of its non-classical idioms. Now Linacre was a scholar and not a theologian. A theologian by profession either passes lightly over discrepancies such as these or else has already found such an explanation of them as is possible. But the spirit of scholarship and criticism is to take words in their true meaning and to view ideas by uncoloured light. Linacre's remark needs no other explanation than that he read the passage with the unbiassed judgment of a scholar.

Although it is clear that Linacre entered the Church under the patronage of Archbishop Warham he is said to have been ordained priest by the Bishop of London on Decr 22nd 1520. The date of his entrance into deacon's orders is unknown. It has been conjectured that he received from Pope Leo the Tenth, his old schoolfellow, a dispensation from the necessity of passing through the inferior clerical degrees, and that this may have been the kindness for which he expresses his gratitude in the dedication of the present volume. Be this as it may, he received from Warham in 1509 his first preferment to the Rectory of Merstham in Kent, which he resigned in a little more than a month from his collation. In the same year he received the Prebend of Easton in Gardano in the Cathedral of Wells, and in the same year the living of Hawkhurst, in Kent, which he held till the year 1524. Further marks of favour were bestowed upon him in 1517, when he was made Canon and Prebendary of Westminster, and in 1518 when he

acquired the Prebend of South Newbold in the Cathedral of York. He resigned the latter preferment on receiving the important appointment of Precentor in the same York Cathedral, but resigned this also in the same year. Two other benefices are recorded as having been bestowed upon him, the Rectory of Holworthy in Devonshire by the King, in 1518, and in 1520 the Rectory of Wigan, in Lancashire, on the title of which he received priest's orders, Dec. 22, 1520, and which he held till his death[11].

There is no evidence that Linacre resided at any one of the benefices or Cathedral appointments which he received. In fact it is most probable, though not absolutely certain, that he continued to live in his London house. His biographers then have been somewhat puzzled to account for his accepting so many preferments and resigning most of them so soon. But it is probable that a physician and scholar did not hold more rigid notions respecting the evils of pluralism than his more strictly clerical contemporaries and that he saw no harm in holding a benefice of which he could not discharge the duty or only did so by deputy. The speedy resignation of a benefice is no evidence that the preferment was unprofitable. It is probable that in accordance with the common custom he resigned only in favour of a consideration paid by an aspirant who desired to be presented to the office, and was willing to pay the holder to vacate it. Such a practice has lasted in regard to secular offices almost to our own time[12]. Linacre must be judged not by the system which, whatever its faults, gave him leisure for literary work and plans of public usefulness, but by the manner in which he employed the wealth which these benefices placed at his disposal. It must have been from this source that he obtained funds for his munificent endowments.

The firstfruits of his renewed literary activity did not appear till the year 1517, eighteen years after his first work, when he published his translation into Latin of the six Books of Galen, *De Sanitate Tuendâ*. This version was printed in a fine folio by Rubeus, of Paris, and dedicated to Henry VIII. The dedication of this work shews the reverence in which the writings of Galen were held, a point of which we shall have to speak again. It is also interesting since it tells us that many scholars of Italy, France, and Germany, but especially the two great lights of the age, Erasmus and Budæus, had repeatedly urged him to publish this work. The Preface addressed to the reader contains a great many Greek words, which may perhaps be the reason why the work was not printed in England, where no Greek type probably existed at this time, as will be seen from Siberch's introduction to the work now reprinted. A vellum copy of this book presented to Cardinal Wolsey is still preserved in the British Museum with the original letter which accompanied it. Another copy presented to Bishop Fox is now in the library of the College of Physicians, and has a dedicatory letter written at the beginning, but I cannot think it to be Linacre's own handwriting.

Two years later appeared the translation of Galen's *Methodus Medendi*, in bulk one of the greatest of his works, and in substance one of the most obscure. It is not now easy to understand the admiration and gratitude with which scholars received his translation. The work itself was known by name only to most, and perhaps on that account was the more respected. The judgment of Dr Johnson, Linacre's biographer, is as follows:—"Not less formidable in its length than incomprehensible in many of the theories contained in it. The sentence pronounced by the Mufti on the verses of the

Turkish poet Missi, whose meaning he declared to be intelligible to none save to God and to him by whom they were composed, may with equal truth be applied to the doctrine which this book inculcates." This translation also was dedicated to Henry 8th and it is curious that Linacre speaks of it as the third work published under the protection of the Royal name, though no other is known than that already mentioned, unless the allusion be to the dedication of his translation of Proclus to the King's elder brother, Prince Arthur. It is further introduced by some commendatory verses from the pen of Janus Lascaris. It was beautifully printed in folio by Desiderius Maheu, at Paris, in 1519. A presentation copy sent to Cardinal Wolsey with the complimentary letter which accompanied it is still preserved in the British Museum. Both the above-mentioned versions have been frequently reprinted at Paris and elsewhere, and, with a few alterations, have been accepted as the standard translations of those works of Galen.

The next work published by Linacre was the translation now reproduced of which we need not speak further at this point. The dedication to Pope Leo the Tenth is, as will be seen, inspired by a recollection of the writer's early friendship with the great Pontiff, when they were fellow-pupils of Politian and Chalcondylas. One passage in this letter is still obscure, that in which he refers to some recent and striking proof of the Pontiff's munificence, shared in common with others, who had been also his schoolfellows at Florence. It has been suggested that this act of kindness may have been some dispensation which facilitated Linacre's entrance into Holy Orders. If there were any such dispensation, it is more likely that it was one enabling him to hold a benefice, while still a deacon, or perhaps even a layman, since we find that Linacre's first clerical preferment was given him in the year of Henry the

Eighth's accession, which must also have been that of Linacre's appointment as Court Physician, and it seems highly improbable that his ordination should have taken place almost simultaneously with this appointment. But there is no proof that any dispensation whatever was referred to, and it is quite possible that the Pope's generosity may have been shewn in some other way, such as by some valuable present, since this might have been, what a dispensation could not have been, bestowed alike on his other old schoolfellows.

Two other translations from Galen, were published by Linacre during his lifetime, one the treatise *De Naturalibus Facultatibus* in the year 1523 by Pynson, in London, and a short tract *De Pulsuum Usû*, either in the same year or in the next, which was the last year of Linacre's life. Two other translations, *De Symptomatum Differentiis* and *De Symptomatum Causis*, were printed by Pynson after the writer's death.

Two grammatical works must also be mentioned as occupying some part of Linacre's later years; the *Rudimenta Grammatices* was composed for the use of the Princess Mary, and is in English, though its title is Latin. It was afterwards translated into Latin by George Buchanan, and in this form published at Paris.

A more elaborate work entitled *De Emendatâ structurâ* was not printed until the year 1524, but from the history of its composition must have been written about 14 years earlier. Linacre's old friend Dean Colet, the founder of St Paul's School, desiring to have for the use of his school a better grammar than any which already existed, appears to have asked Linacre to compose a suitable work. The treatise of which we are now speaking resulted, but when produced it was thought to be, in bulk and difficulty, quite beyond the comprehension of young pupils. Colet accordingly thought himself obliged to decline it, and substituted a much shorter

compendium written by himself, or William Lily, or by both jointly, which was afterwards revised by Erasmus and reprinted by Cardinal Wolsey for the use of Ipswich School. This was the foundation of the well-known Lily's Grammar. Linacre appears to have been annoyed at the rejection of his Grammar, and a breach was thus made in his friendship with Colet, which never appears to have been healed. Erasmus vainly endeavoured to bring about a reconciliation. This was the best known work published by Linacre in the domain of scholarship; several editions were printed by Estienne at Paris, and many others in other European cities. To some is prefixed a laudatory preface by Melanchthon. It is not quite clear whether it was published before or immediately after the author's death.

The works now mentioned were, in combination with medical practice, the occupation of the last 14 years of Linacre's life. It is impossible to say exactly at what time he gave up the active practice of his profession. The only passage which might be supposed to throw any light on the subject, is one in the dedication of the translation of *De Naturalibus Facultatibus* to Archbishop Warham, where he speaks gratefully of the leisure afforded by the assumption of the priestly office conferred on him by Warham[13]. But as the only certain instance of his receiving a benefice from the Archbishop, was that of the rectory of Merstham, in 1509, the year in which Linacre entered upon his duties as Court Physician, it seems that some later preferment or else ordination, must be referred to. It is possible therefore, that he may have only gradually given up practice.

But Linacre rendered a service to medicine far more important than any of his writings, by the foundation of the College of Physicians and it is for this that he has been and

will continue to be held in grateful remembrance. In order to understand the importance and utility of Linacre's conception we must remember that up to this time medicine could not be said to have existed as a distinct profession in England. The two classes of physicians and surgeons were very widely separated. The former were chiefly ecclesiastics and so far as any authorization was necessary to allow them to practice they received their authority from the Bishops or Archbishops. A statute passed in the 3rd year of Henry VIII. (3 Henry VIII. Cap. II.) exhibits a first attempt to remedy this deficiency. It is there recited that "forasmuch as the science and cunning of physic and chirurgy to the perfect knowledge whereof be requisite both great learning and ready experience is daily in this realm exercised by great multitudes of ignorant persons of whom the greater part have no manner of insight in the same nor in any other kind of learning; some also can know no letters on the book, so far that common artificers as smiths, weavers, and women boldly and customarily take upon them great cures of things of great difficulty in the which they partly use sorcery and witchcraft, and partly apply such medicines unto the disease as be very noyous and are not meet therefor, to the high displeasure of God, great infamy to the faculty, and the grievous hurt, damage, and destruction of many of the King's liege people, most especially of them that cannot discern the uncunning from the cunning." It is then provided that no one should practise as a physician or surgeon within the City of London or seven miles from the same except he be examined and proved by the Bishop of London or by the Dean of Paul's with the aid of doctors of Physic and experts in surgery. In other parts of the country the duty of proving medical practitioners was assigned to the Bishop of the Diocese.

We do not know whether Linacre's influence was in any way concerned in getting this Statute passed. A few years afterwards, in the year 1518, Royal letters patent were granted for the carrying out of the scheme in which Linacre was concerned and which was in all probability framed by him. The letters were addressed to John Chambre, Thomas Linacre, and Fernandus de Victoria, together with three other physicians also named, and all men of the same faculty in London. These were to be incorporated as one perpetual commonalty or College, to have the power of electing a President, the use of a common seal, the liberty of holding lands in fee and of purchasing lands whose annual value did not exceed £12. They were permitted to make statutes for regulating the practice of physic in London and for seven miles round, and received the important privilege of punishing offenders by fine or imprisonment.

These letters were dated 23rd September in the 10th year of Henry VIII. Four years after the privileges thereby granted were confirmed and extended by a Statute (14 & 15 Henry VIII. Cap. 5). By this Statute the privileges of the College were extended over the whole of England, no person being allowed to practise physic without having been examined and licensed by the President of the College and three of the elect. The reason given for this extension of privilege was the difficulty of finding in each diocese men able to sufficiently examine those who were to be admitted physicians. The graduates of Oxford or Cambridge who had accomplished all their exercises in due form without any grace were alone allowed to practise without a licence. The privileges of the College were confirmed and enlarged by several subsequent Statutes and Letters Patent in the reign of King James the First, in the Protectorate of Cromwell, and at other times.

Among other powers conferred by James the First was that of examining into the purity and goodness of all apothecaries' wares kept in the houses of apothecaries and druggists in London. This right was exercised up till the beginning of this century and a similar inspection or visitation of drugs is still performed by Government Assessors in Germany.

Comparing the College of Physicians with the bodies which exercised the same rights in other countries in the sixteenth century we see that the chief justification for its existence was the fact that no University or Faculty of Medicine existed in London. In Paris, for instance, and in other University cities very similar privileges were given to the Faculty, that is to say, to the Doctors of Medicine of the University. It would have been a serious curtailment of University privileges to have founded in those cities any body like the College of Physicians. Linacre, who was so well acquainted with the learned bodies of Italy and France, must doubtless have felt the want in London of a learned body with the name and dignity of the University. His College was doubtless intended to take the place of the University so far as medicine was concerned. There is, however, no hint of any provision for teaching.

Beside the ostensible object of preventing the practice of medicine by ignorant persons, the foundation of the College effected another equally important reform which may possibly have been foreseen and intended by its founders, although the intention was not avowed. This was nothing else than the liberation of medicine and the medical profession from the control of the Church. The Bishops, it is said, notwithstanding the formal abolition of their privileges, continued to license physicians for 180 years after the foundation of the College, but never since has any ecclesiastical authority con-

trolled the status or the practice of the medical profession in England. This liberty could hardly have been so complete had medicine been as completely as in other countries a department of University teaching. Linacre's foundation must have the credit of preserving medicine both from the immediate domination of clerics and from future subjection to the leaden rule of orthodoxy, which swayed for several centuries the English Universities. The conditions of the new College and the mode of admission into it were clearly designed, and were calculated to give a very definite stamp to the English physician. He was to be in the first place a man of learning, and in this respect the standard of the College was certainly higher than that of the Universities, as is clear from the history of certain controversies that arose between these authorities. Considering too that it was scarcely possible to obtain in this country the particular kind of learning required, a strong inducement was held out to physicians to study at the Universities of the Continent, especially in Italy. Hence physicians were not only learned but very often travelled persons; and the names of foreigners are found rather frequently in the early rolls of the College. Moreover as the number of physicians practising in London was not large, and the difficulties of obtaining a licence were so considerable, a physician had no doubt a social position very much above that of the surgeon, and perhaps relatively higher than at the present day. It must be admitted also that the standing of an English physician has been made more definite and further removed from any association with trade than in any other European country. We see then pretty clearly what was the ideal that Linacre had framed;—a grave and learned person, well read in Galen, respecting, but not bowing down to, the prestige of the Universities, claiming for his own science a dignity apart

from, but not conflicting with, that of theology, looking upon surgeons and apothecaries with charity, but not without a sense of his own superiority.

Such was to be the English Physician, and Linacre succeeded, if such was his object, in moulding a definite type of character which lasted for two centuries at least. But the physician of Linacre's school is no more;—his epitaph was written nearly a hundred years ago by no less a person than Samuel Johnson. The great lexicographer was asked upon his death-bed for what physician he had sent. "I have sent," he said, "for Heberden, *ultimum Romanorum*, the last of our learned physicians."

The further history of the College of Physicians need not be written here; but something must be said of two other foundations also due to the public spirit and far-seeing benevolence of Linacre. These were his readerships at Oxford and Cambridge. In order to provide for the public teaching of medicine in the University and more especially for the reading of the works of Hippocrates and Galen, Linacre shortly before his death transferred to trustees considerable landed estates producing about £30 a year, which it was no doubt intended should be conveyed directly to the Universities for the foundation of Readerships. But the manner in which his purpose was carried out was unsatisfactory, and the subsequent history of the foundations is a melancholy chapter in University annals. The four trustees were Sir Thomas More, Tunstall, Bishop of London, Stokesley, himself afterwards a bishop and a certain Sheriff, a lawyer. For reasons which it is difficult to understand, unless simply negligence and procrastination were responsible, nothing was done with these funds till the reign of Edward VI., when Tunstall, the surviving trustee, transferred

part of the estate to Merton College, Oxford, for the foundation of two Readers, and another part to St John's College, Cambridge, for the establishment of a Readership there. It is quite clear that Linacre intended these to be University and not college foundations. His intention is sufficiently established by a letter addressed to him by the University of Oxford which has been published by Dr Johnson. The University acknowledges "that peculiar affection towards our commonwealth by which you have rendered yourself specially eminent," and speaks of the splendid lectures "which you have appointed to be read here at your expense as wisely devoted to the study of medicine." This might seem to refer to a foundation already established, but for the concluding words of the letter, "Lastly, we earnestly and again and again implore you not to abandon the resolution you have undertaken, and that your intentions may never be so many and varied as to divert or overcrowd this project. Let us certainly hope that the restoration of these, as well as all other studies to their pristine dignity may be effected during your life, and if aught in our power can promote this most excellent design, believe us prepared to second your wishes. Farewell, and may you long enjoy life, chief patron of learning!" According to Anthony Wood, Linacre's foundation was settled in Merton College instead of in the University, on account of the great decay of the University in the reign of Edward VI., and through the persuasion of Dr Reynolds, warden of Merton College. This College was moreover for some reason specially frequented by the students of medicine. The appointment of readers, originally the duty of the trustees, was now transferred to the College. Members of the College had a preference for the appointment; though if none were found properly qualified, a member of another

College or Hall might be appointed. The appointment was for three years only. With our present experience of University history, it is easy to see that no system could have been better calculated to reduce Linacre's great foundation to uselessness and obscurity.

The names of a few of the earlier readers are given by Wood; that of one only, Dr Robert Barnes, emerges from total obscurity. The Readerships soon became sinecures, and their stipends were regarded as nothing more than an agreeable addition to the incomes of two of the Fellows. Among the many similar instances of the misapplication of endowments we shall not easily find a grosser abuse. Twenty years ago, as is well known, the Oxford Commissioners revived the name of the Founder in the present flourishing Linacre Professorship of Anatomy so ably filled, so important in the history of science in Oxford, and provided for its endowment by Merton College, as an equivalent for the income which the College still derives from Linacre's estates.

At Cambridge the history of the corresponding Readership was even more unfortunate. The appointment was given to St John's College, and though it was at first provided that the lectures of Linacre's Reader should be delivered in the Schools of the University, the office soon came to be regarded as nothing more than a college sinecure. Moreover, through bad management of the funds, or chiefly, I believe, through an imprudent exchange of the estate originally settled by Linacre for one which has turned out to be of less value, the income originally intended for the Readership seems to have been lost. But for the sake of other than Cambridge men it ought to be here stated that the present Linacre Reader of Pathology fills with credit a chair most inadequately endowed, and has revived in Cam-

bridge the public teachings of a study perfectly congruous with, though different from that which was intended by the founder. It is impossible to doubt that Linacre looked forward to founding what should essentially be a school of medicine in each University. And it is a strange instance of the irony of fate, that Cambridge at the present day comes far nearer to carrying out the plans of the great scholar than his own University of Oxford, to which he always shewed the loyalty of an affectionate son, and on which he conferred the largest share of his munificent bounty.

In the year 1524 it became evident to Linacre that his health was breaking, and in June of that year he executed his will. He appears to have suffered much from the painful disease, stone in the bladder, which finally carried him off on the 20th October, 1524, at the age, as is supposed, of sixty-four. His death was a great loss to the cause of learning in England, and many passages in the letters of contemporary scholars will shew that it was not less felt in all learned circles throughout Europe. He was buried in the Old Cathedral of St Paul, but for more than thirty years no memorial appears to have marked his grave. This strange neglect was only supplied in the year 1557 by the great physician John Caius, a name memorable in Cambridge annals, who if not personally a pupil of Linacre was in the most complete sense the inheritor of his spirit, and the most perfect type of a physician, such as the founder of our College wished to see. The Latin epitaph, written no doubt by Caius himself, perished in the great fire of London, but has been preserved by Dugdale. After an enumeration of the learned works and public services of Linacre it sketches in a few words a fine character, "Fraudes dolosque mire perosus; fidus amicis; omnibus ordinibus juxta carus."

It will hardly be necessary to supplement the terse eulogium pronounced by Caius, by any attempt to sum up Linacre's moral excellences. But it may be worth while to form some estimate of the talents and accomplishments which gave him so high a reputation among his contemporaries. No original writing of Linacre's has been preserved, except his grammatical works and a few dedications and letters, on the strength of which it would be absurd to hazard any generalization as to his intellectual power. His reputation rested and still rests upon his translations; together with the undefined, but unmistakably strong impression which he produced upon his friends and literary contemporaries. From them we should gather that it was to the multifariousness of Linacre's attainments as well as his excellence in each, that he owed his renown. To his literary faculty there are many testimonies. His Latin writing was thought to be so good that according to the friendly eulogium of Erasmus, the works of Galen as interpreted by Linacre, spoke better Latin than they had before spoken Greek. Other opinions not less laudatory were expressed both by Erasmus himself in other places and by other scholars not less sensitive in the matter of style. Linacre was not, however, a slavish imitator of any master. Erasmus among others has preserved the tradition of his slight regard for Cicero. He would rather have been thought to write like Quinctilian. The only complaint however which Erasmus makes against his friend is for his excessive elaboration in polishing and correcting his writings, from which it resulted that much of his work was reserved as not sufficiently perfect to be published: and in many cases ultimately lost[14]. It is disappointing to hear that Linacre had translated Aristotle in such a way that Erasmus says '*sic Latine legitur Aristoteles ut, licet Atticus, vix in suo*

sermone parem habeat gratiam': and of his other versions '*sunt illi permulta in scriniis, magno usui futura studiosis.*'

Beside the excellence of his style, Linacre was famed for his critical judgment, '*vir non exacti tantum sed severi judicii*', says Erasmus, while in Grammar and Rhetoric, as shewn in the curious little fable of Richard Pacey formerly quoted, he was regarded as no less a master. Moreover he was what was called in those days an eminent 'philosopher,' that is, profoundly read in the works of the ancient naturalists and philosophers, such as Aristotle, Plato and Pliny.

It is not easy to form any distinct notion of Linacre's skill in his own profession. Little more was expected of a physician in those days than to apply with proper care the maxims of the books. We do not even know whether in his practice Linacre made more use of the ancient medical classics whom he was endeavouring to rescue from neglect than of the 'Neoterics' who were the ruling spirits of the day, and whose doctrines were derived from the Arab physicians or from European schools sprung out of the Arab learning. Some have taken for granted that a man so great in book learning could not be good in practice. But the few notices which remain give no countenance to this assumption. Erasmus commemorates in two or three places his friend's medical skill. In one he deplores Linacre's absence, and laments (with curious modernism) that his servant had left the physician's last prescription at the druggist's, and begs for another copy. In one instance a record of Linacre's treatment of Erasmus's complaint remains, and appears to have been as sensible and practical, as if the physician had known not a word of Greek, and had passed his life as a country apothecary. He is also recorded to have advised his friend William Lily not to consent to an operation for the removal of a tumour of the

hip; but the operation undertaken against Linacre's advice, unfortunately proved fatal.

It was not Linacre's fortune to contribute anything to the science of medicine, or to any of its collateral sciences. His age was not one of research as now understood. The first original work on medicine produced in England was done by his successor Caius, whose treatise on the sweating sickness published twenty years after Linacre's death is still esteemed. This and other great epidemics must have passed before the eyes of Linacre, but no record remains to shew us in what light he regarded them. Nor is there any evidence that he appreciated the importance of the revival of Anatomy and Botany; sciences on which the subsequent development of medicine in Europe has so largely been based. Though evidently eagerly desirous to assist in the renovation of medical science, he looked to other means to accomplish this end. What these means were it may be worth while to state somewhat more in detail.

The aim which Linacre and other scholars set before them in translating or publishing the works of Galen can only be understood by a consideration of the state of medical learning and scholarship at the time. The student of medicine in those days, like the student of theology or philosophy, had to derive his knowledge almost entirely from books. There was indeed one school of practical anatomy in Italy, that founded by Mundinus at Bologna in the 14th century, and continued in Linacre's time by Berengarius Carpus, who is said to have dissected one hundred bodies with his own hand, but in other parts of Europe only a literary knowledge of anatomy was possible. There was no such thing as hospital instruction, and what would be called in modern times Materia Medica was represented only by the empirical knowledge of humble

collectors of simples, and by the works of scholars learned only in books who gave descriptions borrowed at second or third hand from the Arabian physicians, or at a still greater distance from Aristotle. Medical learning, thus understood, received like all other learning the stimulus of two great movements, the revival of Greek literature, with the consequent higher estimation of the classical Latin writers, on the one hand, and on the other hand the readier diffusion of books through the invention of printing. How the classical revival affected letters in general, theology and philosophy, is well known. Everywhere men became aware more or less distinctly that there was a new world of knowledge within their reach, but concealed from them by a mass of commentary and compilation, barbarous in language, and corrupt in substance, though professedly founded on the works of those great authors who were little more than names to the mediæval scholars. Gradually the great figures of antiquity became more distinct, as the followers of the new learning tore off the barbarous wrappings which had so long hidden or distorted them. It was in this spirit that the scholars set to work in their great task of restoring antiquity. There were doubtless many other aims, and some of them higher, which animated the more ardent spirits of the Renaissance, but of these we cannot pretend to speak. What alone concerns us here is their resolute endeavour to get at the real Aristotle, Plato or Homer, instead of the reflections and shadows of them which had long been reverenced. It was this spirit which made the printing of the first edition of Homer by Chalcondylas and Demetrius Cretensis in 1488, seem to them, as it has indeed seemed to later generations, an epoch in literature. It was this which in the next generation led Erasmus to devote years of labour to bringing out the Novum

Testamentum, and it was in this spirit too, that Linacre the pupil of Chalcondylas and the teacher of Erasmus, standing between the literary and the religious revival, conceived the two great projects of his life, the publication of Aristotle and Galen in a form accessible to the whole learned world. The first scheme indeed he scarcely commenced, of the latter he did but little, though as he says "nihil magis in votis erat."

To discover the genuine text of an ancient author and make it known may seem to us a useful task, though not among the greatest, but to the scholars of the Renaissance it was a matter of supreme importance. Linacre and his fellow workers doubtless expected that medicine would profit as much by the rediscovery of the Greek medical writings as letters and philosophy had gained from the masterpieces of Greek poetry and speculation; and it was with such hopes that they undertook to revive and make known the works of Galen. Galen, like Aristotle, had been very imperfectly known, even to those who most implicitly acknowledged his authority. With regard to Aristotle Sir Alexander Grant has pointed out that thousands of scholars who considered themselves staunch Aristotelians, knew not a word of the master beyond the two first treatises in the Organon; and in the same way, many who reverenced Galen as the source of all medical knowledge, knew him only through imperfect Latin versions, the compilations of mediæval scholars, or of the Arabians, whose works were chiefly based on Galen, and who had in this case as in that of Aristotle the credit of making a Greek author in large measure known to the modern world.

The works of Avicenna, Mesua and others were the chief medical text-books in Europe before, and even for a long time after, the revival of learning. The Jewish teachers, who

had founded schools of surgery in many European cities, (among others in Oxford, before the rise of the University) were versed in Arabian learning, and thus it came to pass that medicine presented itself to the mediæval world in an Arabian dress. From these sources and from the teachers of the school of Salerno, were compiled the manuals of the "Arabistæ" or "Neoterici," which under such names as Articella, Practica, Lilium Medicinæ, Rosa Anglica were the daily guides of the medical practitioner.

When the Arabian writers fell into disrepute, partly through being condemned as heretical, and partly as being barbarous in style, it was regarded, if one may say so, as a sort of indignity that Medical Science should still be so much beholden to the infidel sages. Those physicians who were also scholars felt this to be a reproach which must be wiped out. This feeling, fantastic as it may seem, was apparently wide-spread through the little world of scholars, and has been expressed by one of them in a manner so strange that I cannot forbear to quote it both for the sake of the grain of truth which it contains, and for its unconscious reflection of the fantastic ideas of the age.

The author Symphorien Champier was a physician of Lyons, a voluminous writer as well as a liberal and wealthy patron of letters. The extract is from a short tract *Symphonia Galeni ad Hippocratem, Cornelii Celsi ad Avicennam, una cum sectis antiquorum medicorum ac recentium*, forming the introduction to a little work on Clysters, *Clysteriorum campi contra Arabum opinionem pro Galeni sententiâ*, etc., which is known in literature as the original of the "Treatise on Clysters, by S. C.", placed by Rabelais in the catalogue of books forming the library of St Victor.

After lamenting that for so many centuries pure literature,

that is Greek and Roman, should have been neglected, and instead the mean ditties (*neniæ*) of certain pretenders should have been cultivated. *Indignum facinus*, says Champier, (*ita me deus amet*) *nullis bobus, nullisque victimis expiandum.*

Next, passing to the subjects of philosophy and medicine, he represents a war as arising between the Arabians and the Classics, which might have ended disastrously for the latter, but for the interposition of divine providence.

"Jam eo insolentiæ ac temeritatis devenerant Arabi principes, ut nobis medicam artem funditus auferre audacissime conarentur; quandoquidem castra solventes in Græcos ac Latinos omnem belli impetum convertebant, multaque millia processerant, cum deus Opt. Max. (cujus est hominum repente et consilia et animos immutare) ut auguror sanctissimi Lucæ precibus et orationibus flexus, auxiliarios milites demisit, qui obsidione miseros, Hippocratem, Galenum, Dioscoridem, Paulum Aeginetam et nostrum Celsum Cornelium, jam deditionem cogitantes eriperent et liberarent; idque quantâ sit confectum diligentiâ, in confesso est. Hippocrati non pauci auxilio fuere, Galeno ab Arabum principe oppresso strennue [sic] adfuit Vicentinorum dux [Nicolaus Leonicenus], præterea ex Galliâ Copus, ex Angliâ Linacrus, bone deus quo studio, quâ alacritate. Porro Dioscoridi Gallorum virtus et ferocia, Venetorum prudentia, Florentinorum divitiæ opem tulerunt."

This passage only puts in an extravagant form the same ideas about the value of ancient learning in relation to medicine which we have already quoted from the letters of Leonicenus, and of Aldus.

A more serious scholar than Symphorien Champier, Janus Cornarius, has left a very clear statement of the position which Galen and the ancient medical writers were considered to occupy at this critical epoch in the history of learning.

He says that medicine, like all good arts and disciplines, comes from the Greeks, and is to be learnt from their works alone. As to the Arabs, Avicenna, Rhazes and others, who now-a-days reign in nearly all our schools, and the numerous Italian or French physicians, who have become celebrated by writing so many of the books called '*Practica*,' they are physicians only in name. It were to be wished, he says, that all public schools would acknowledge their errors and repudiate the barbarian physicians, as the Florentine academy had done.

"At vero non penitus desperandum quando nuper adeo una Florentina Academia resipiscendo aliquando etiam aliis spem nobis exhibuit, quæ excusso Arabicæ et barbaræ servitutis medicæ jugo, ex professo se Galenicam appellavit et profligato barbarorum exercitû, unum totum et solum Galenum, ut optimum artis medicæ authorem, in omnibus se sequuturum pollicita est[15]."

The above extracts will shew far more vividly than any generalized statements in what light Galen and the ancients appeared to scholars at the time of the revival of learning. Before considering what was the actual effect of the revival of the ancient medicine on modern science and practice, it may be well to clear away a certain amount of misconception which has been prevalent on the subject.

It is often assumed that the study of Galen introduced the habit of relying implicitly on authority and dogma, and thus retarded the progress of medicine. But in reality the habits of submission to authority and blind acceptance of tradition were already prevalent, and had been so long before the revival of learning. Never were men more ready to bow down to authority than in the middle ages; and, in name at least, they reverenced even the ancient rulers of thought,

Aristotle, Galen and Hippocrates, though it was to distorted images of these heroic personages that their homage was paid. The names of Galen and Hippocrates were associated with corrupt and often spurious treatises, of which the style was as barbarous as the matter was worthless. The aphorisms of Hippocrates were known in Latin versions as the *Amphorismi*, a barbarism perpetuated even by Symphorien Champier. Galen was chiefly known by a little treatise, often copied and printed with the title *Liber Tegni Galieni*, afterwards known as the *Ars Parva* to distinguish it from the great *Methodus Medendi*, translated by Linacre. The quaint title of this work is a history and a commentary in itself; a scholar might well be puzzled with the word *Tegni*, which seems to suggest an imaginary author, Tegnus Galienus. But this word is simply a corruption of the Greek τέχνη, handed down by a succession of scribes ignorant of Greek. Moreover, as in the case of Aristotle, not only were the works ascribed to Galen and Hippocrates corrupted and misunderstood; but their best works were unknown. If men were to bow down to canonical authority it was better they should have the best works of the writers regarded as canonical, and have them unadulterated.

On the lowest view then the change was rather the substitution of one dogma for another than the introduction of the dogmatic habit; but in reality a much wider and more salutary reform was involved. In the first place, the new authorities were actually much more valuable than the old, and in the second place the new dogma, instead of being merely conservative and petrifying, was found to be innovating and inspiriting in its tendency. Galen himself was not so strictly a Galenist as his followers. His works shew (in spite of his undeniable and fatal love of system and formula) enterprise and originality, with frequent reference to observation, and even

experiment. They led also inevitably to a study of Hippocrates, a writer far more unsystematic, and free from the vice of formalism, whose sagacity and power of observation give his works a perennial freshness. Finally, the revival of the ancient classics led to the revival also of the sciences on which modern medicine rests, and which were destined to overthrow all the dogmatic systems, viz. Anatomy and the knowledge of Drugs.

Haller, speaking of the progress of anatomy in the 16th century, attributes it to two chief causes, the revival of the works of Galen, and the invention of printing. Not less did Botany and Pharmacology take a new departure from the works of Dioscorides. It would thus appear that the task of Linacre and the scholars, really though not in appearance, contributed to the scientific movement which was the turning-point in modern medicine. This movement was the special work of the 16th century. The time had not yet come for the reform in practical medicine which the progress of the sciences rendered possible, and which was reserved to be the special glory of the next age. But a definite and brilliant service was rendered to the progress of medicine by the scholars of the Renaissance, among whom no name is better entitled to be held in grateful remembrance than that of Thomas Linacre.

It would be out of place here to enter into any general estimate of the value of Galen's writings. They are of immense bulk, and few persons in modern times can claim to have done more than dip into them. But this massiveness and bulk were perhaps even among the features which caused his works to be held in such high estimation. They formed a vast encyclopædia in which all the ancient medical lore was comprised. A very large part of the works even of Hippocrates may be said to be contained in Galen, and many older

writers are now only known through the account which Galen has given of them. The Galenical collection embraces anatomy, physiology, practical medicine, and what we should now call Hygiene, as well as dissertations on the history and sects of medicine, with many curious anecdotes and allusions to the manners and opinions of his time. We hear also of works on logic and philosophy which are almost entirely lost.

This encyclopædic knowledge was classified with a systematic minuteness and a delusive appearance of scientific precision which especially fitted Galen to be a ruler of thought in ages when men were willing to accept an intellectual despotism. The disciple of Galen had a formula to explain every disease, and a rule for the treatment of every case.

What his general principles were is shewn very clearly in the work now reprinted, which is rather physiological or physical than strictly medical. In it we find developed the theory of humours and temperaments, which formed the physiological basis of Galen's system of medicine; and which, conveyed through many popular medical works to the lay public, entered largely into the current philosophy of the time. Hence Linacre speaks of this work as not less necessary to philosophers than to physicians. Some knowledge of these ideas is indispensable for understanding many allusions and metaphors in English writers of the Elizabethan age. Nay more, a great part of it has passed into our common language. Such words as '*humour*' in its many acceptations, and many compounds, *temperament*, *temper*, *choler*, *melancholy* and others derived all their original significance from the place which they held in the Galenical system. It is perhaps not too much to suppose that this very version may have been among the sources whence such writers as Elyot (who was a pupil of Linacre) in his *Castell of Helth*, Bright, the predecessor

of Burton, in his *Treatise of Melancholie*, and later, Walkington, in the fantastic book called *The Optick Glasse of Humors*, obtained the ideas which, popularized by them, became the common property of scholars and literary men. From this point of view, our treatise is not without importance in the history of English literature.

The little treatise at the end, *De Inæquali intemperie*, is no part of the work which precedes it; but is apparently appended by Linacre to shew Galen's application of his physiological system to certain points in pathology or the theory of disease.

It is only necessary to say in conclusion that this version of the *De Temperamentis* appears to have been the first ever made in Latin, or at least published. Orlandi (in 1722) speaks of a previous edition with Linacre's name, published at Venice in the year 1498, but this statement is certainly erroneous. All the enquiries of Linacre's learned biographer, Dr Noble Johnson, and of the present editor, have failed to establish the existence of any such edition, and indeed the preface to this edition is of itself enough to refute the story. The treatise *De inæquali intemperie* on the other hand had been previously translated into Latin, though not by Linacre. It is included in a collection of Latin versions of many of the works of Galen and others, translated by Georgius Valla, of Piacenza. This was printed at Venice in 1498; and hence, no doubt, the source of the confusion between Valla's translation of this treatise and Linacre's translation of this and the *De Temperamentis*. I have seen the third edition of Valla's collection published at Pavia 1516; the version of this treatise there given is quite different from Linacre's. Dr Johnson is responsible for the statement that a second edition of both was published during Linacre's lifetime, of which a presentation copy on vellum given to Henry VIII. is in the

Bodleian Library. But an examination of this copy has convinced me that it is of the same edition, though an error in the printing of the last six leaves makes it appear different. According to the British Museum Catalogue a second edition in 24mo. was printed at London in 1527. The version was frequently reprinted on the continent, either alone or as a part of the collected Latin editions of Galen's works; but no subsequent edition has appeared in this country.

J. F. PAYNE.

LIST OF LINACRE'S PUBLISHED WORKS.

1. Translation of *Proclus de Sphærâ.* Venice, by Aldus Romanus, 1499. Folio.
2. Translation of Galen, *De Sanitate tuendâ.* Paris, Gulielmus Rubeus, 1517. Folio.
3. Translation of Galen, *Methodus Medendi.* Paris, Desiderius Maheu, 1519. Folio.
4. Translation of Galen, *De Temperamentis et de inæquali intemperie.* Cambridge, Siberch, 1521. 4to.
5. Translation of Galen, *De Naturalibus Facultatibus.* London, Richard Pynson, 1523. 4to.
6. Translation of Galen, *De Pulsuum usû.* London, 'in ædibus pinsonianis,' sine anno. 4to.
7. Translation of Galen, *De Symptomatum Differentiis et causis.* London, Pynson, 1524. 4to.
8. *Rudimenta Grammatices.* London, 'in ædibus pinsonianis,' sine anno. 4to.
9. *De emendatâ structurâ Latini sermonis.* London, Pynson, 1524. 4to.

NOTES.

SOURCES OF THE BIOGRAPHY OF LINACRE.

THE only separate biography of Linacre is that by Dr Noble Johnson, a fellow of the College of Physicians, published, in 1835 after the author's death, under the editorship of Mr Robert Graves. From this the biographical part of the short sketch here given has been chiefly derived. Dr Johnson collected with great learning and industry the contemporary notices of Linacre, as well as all that has appeared in later writers, and investigated many manuscript authorities. It would be ungrateful here to point out the few errors into which he has fallen, especially as they are probably partly due to his work having been published without the author's personal revision. The earliest life is either that contained in the Elogia contributed by George Lily to the *Descriptio Britanniæ* of Paulus Jovius, Venetiis, 1548 (also Basileæ 1578), or that given in Bale's *Illustrium majoris Britanniæ scriptorum summarium.* Gippeswici, 1548. Further materials are contained in Leland (*Principum.....et eruditorum etc. encomia.* London 1589) Pits (*De Illustribus Angliæ scriptoribus*); Freind's *History of Physic;* the *Biographia Britannica;* Wood's *Athenæ Oxonienses*, Bishop Tanner's *Bibliotheca Britannico-Hibernica*, etc. Later biographical collections, such as Aitken's *Biographical Memoirs of Medicine*, the *Lives of the British Physicians*, and Dr Munk's learned *Roll of the Royal College of Physicians*, have added little or nothing. The present Editor has carefully verified most of Dr Johnson's references; and corrected or added a few facts, but has found little to glean after so exhaustive a worker. The latter part, however, of this short introduction owes little to Dr Johnson. I have to thank Mr Bradshaw, the University Librarian, for some valuable hints.

NOTES (referred to in text).

1. (Page 7). There is no reference to Linacre or Selling in the *Stemmata Chicheleana* or in the MS. additions made to the copy in the library of All Souls' College.

2. (P. 10). Procli de Sphærâ, in the collection called *Astronomici Veteres, Venetiis curâ Aldi Romani* 1499.

3. (P. 12). Dr Johnson quotes Pacey's *De Fructû qui ex Doctrinâ percipitur.* Basileæ Froben 1517, p. 76.

4. (P. 13). Calendar of Letters and Papers relating to the reign of Henry VIII, edited by Brewer, Vol. IV., part 3, page 2874, no. 6403.

5. (P. 13). *Nicolai Leoniceni, De Plinii ac plurium aliorum in medicinâ erroribus liber ad doctissimum virum Angelum Politianum.* Ferrariæ 1492. Also in *Angeli Politiani et aliorum epistolæ.* Lib. II., epist. 3, 4 et seq. (Ed. Hanoviæ 1622, page 46).

6. (P. 14). Johnson's *Life of Linacre*, page 147. It does not appear whence these verses are quoted, as no reference is given by Dr Johnson.

7. (P. 15). Seebohm. *The Oxford Reformers: Colet, Erasmus, and More.* 2nd edition. London 1869, page 17.

8. (P. 17). *Erasmi Roterodami Moriæ encomium.* Basileæ, Froben 1521, page 251.

(Is this passage the foundation of Mr Browning's fine poem, "The Grammarian's funeral"?)

9. (P. 18). *Pauli Jovii Novocomensis episcopi Descriptio Britanniæ.* Basileæ 1571, p. 40. Elogia virorum per Georgium Lilium Britannum exarata.

10. (P. 19). Sir John Cheke:

Joannis Cheki Angli de pronuntiatione Græcæ potissimum linguæ disputationes cum Stephano Wintoniensi Episcopo. Basileæ 1555, p. 176 and 281, etc. Linacre's name is brought in as follows. Bishop Gardiner finds fault with Cheke for too Ciceronian a style of writing (Ciceronis grandiloquentiam ad sententias de rebus levibus atque ridiculis inconcinne additam et accommodatam), and quotes to him Erasmus *in Ciceronianos* and also Linacre, who he says never admired the style of Cicero and could not listen to it without disgust. Cheke retorts in the manner we have quoted, "Si de acumine et celeritate ingenii disputatur etc.—in eo si nunc viveret, tibi laudem concederet," and makes the curious remark that it is strange Linacre could not listen to Cicero without disgust, when his work *De structurâ* abounds with examples taken from Cicero. Perhaps, Cheke suggests, he had not really neglected the study of that writer, but through some perversity wished to be thought to have neglected him, "ut non tam fortasse reverâ neglexerit, quam animi quâdam morositate videri voluit neglexisse."

11. (P. 21). The phrase quoted from Tanner, *Bibliotheca Britannico-Hibernica*, seems to refer clearly to ordination, not merely to collation to a benefice.

12. (P. 21). See Dr Munk. *Roll of the College of Physicians. 2nd edition* 1878, page 16.

13. (P. 25). "pro ocio in quod me (honorifico collato sacerdotio) ex negocio primus vindicasti." Introduction to Galen, *De Naturalibus Facultatibus.* London, 1523.

14 (P. 34). This foible of over-elaboration is discussed at great length by Bayle in his article on Linacre in the *Dictionary.* He remarks that though this is not a common fault with authors, it has often operated to the prejudice of the best, and to the consequent loss of the public.

15. (P. 41). Janus Cornarius, in his introduction (dated 1535) to *Marcellus de Medicamentis*, published in the collection called *Medicæ Artis Principes.* Paris, Henr. Stephanus, 1567.

CALENI PERGAMEN-SIS DE TEMPERA-MENTIS, ET DE IN-AEQVALI INTEMPE RIE LIBRI TRES

THOMA LINACRO ANGLO INTER-PRETE.

Opus non medicis modo, sed et philosophis oppido quam necessariũ nunc primum prodit in lucem

CVM GRATIA & Priuilegio.

SANCTISSIMO DOMINO NOSTRO PAPAE LEONI DECIMO, Thomas Linacer Medicorum Minimus. S. D. .·.

NOn hanc tibi lucubratiunculã meã Beatiſſime Pater quaſi tuis aptam ſtudijs dignamve offero, quẽ totũ totius chriſtianæ Reip. gubernaculis incumbere omnes ſcimus, ſed quod ſtudioſis eam futurã nõ ingratam ſperem. quibus quidquid vſui eſſe poteſt, tibi quoq; fore iucundum nõ dubito. Accedit quod quũ recens in me collatæ nõ vulgaris munificẽtiæ tuæ, qua me quoq; ſicut reliquos quicunq; te olim comitabamur in ludum beare es dignatus, non immemorẽ me aliquo ſaltẽ officij genere declarare volui: vnũ hoc inter facultates meas quo id efficere conarer literarium perſpexi genus. quod et mihi cui pene præter literas nihil eſt, et tibi qui in literis es eminẽtiſſimus maxime viſũ ſit congruẽs. In quo genere Galeni hic, ſe obtulit libell⁹. breuis oĩno, ſed non minus philoſophis quã medicis neceſſarius. Qui breuitate ſua ſimul officiũ meũ minus erat moraturus, ſimul meæ in uertẽdo, quãtulæcũq;, certe tenuis facultatis guſtũ aliquẽ tibi præbiturus. Perexigua (fateor) res, nimis q; im-

par quæ pro tante benignitatis vel Mnemosyno ad sacrã presertim Celsitudinẽ tuã mittatur. Verũ et cuius ipse vicem in terris geris pauperculæ mulieris duo minuta probauit: et mola salsa litare eos, qui thura non haberent, proditũ nõ ignoras. Sũt sane mihi plura maiora q̃ in manib9, quæ vt primũ per valetudinẽ et ministerij mei officia licebit, si tibi hæc non displicere intelligam, sub noĩe tuo (modo id non graueris) ædentur. Non quo ijs operæpreciũ tibi vllũ me facturũ autumẽ, quod scilicet mihi de meo ingeniolo sperare non licet, sed quo ijs ex præfatiõe noĩs tui, q̃d merito literatis omnib9 est charissimũ, gratiã aliquã autoritatẽ q̃ captẽ. Permultũ sane si qui erũt qui ex vigilijs meis fructum aliquẽ percipient, Sanctitati tuæ debituris, qui tam insigni beneficẽtia studiorũ meorum ocio cõsulueris. Deũ opt. Max. precor diu te nobis seruet atq̃ incœpta tua omnia secũdet. Londini. Anno Christianæ salutis. M. D. XXI. Nonis Septembris.

ELENCHVS SEQVEN

PRO Elenchi huius intelligẽtia, ſcire licet, quũ in ſingulis huius codicis pagellis viginti ſeptẽ verſus contineãtur: diuiſis ijs in treis nouenarios: per A ſignificatur eorũ primꝰ. per B. ſecũdus. et per C tertius. Sic intra nouẽ ſemper verſus lector quod ex Elencho requiret, nõ difficulter inueniet. Modo qui breuiſſimus labor erit, ſingulis libri chartis numerum adſcribere velit. ∴

A

Q

ELENCHVS SEQVENTIS OPERIS.

FINIS.

GALENI PERGAMENSIS De temperamentis, Liber primus.

Thoma Linacro Anglo interprete.

COnſtare animaliũ corpora ex calidi, frigidi, ſicci, humidique mixtura, nec eſſe horũ omniũ parẽ in temperatura portionẽ, demonſtratum antiquis abunde eſt, tum philoſophorum, tũ medicorum præcipuis. Diximus autem & nos de ijs, ea quæ ꝓbabilia ſunt uiſa alio opere. In quo de ijs, quæ Hyppocrates cõſtituit elemẽtis, egimus. Hoc opere, quod illi proxime ſuccedit, omnium temperamentorum differentias, quot hæ, qualeſcꝫ ſint, ſiue generatim quis, ſiue membratim diuidat, inuenire docebo. Sumamcꝫ ab ipſa nominum interpretatione principium. Cum nancꝫ ex calidi, frigidi, ſicci, & humidi, temperatura cõſtari corpora dicunt, de ijs, quæ ſummo gradu ſic ſe habent, ipſis ſcilicet elementis, aëre, igni, aqua. terra, intelligendũ aiunt. Cum uero animal, ſtirpemue calidam, humimidam, frigidam, uel ſiccam eſſe, non item. Neque enim ullum animal, aut calidũ in ſummo eſſe poſſe, ut eſt ignis, aut in ſummo humidũ, ſicut eſt aqua: pari modo nec frigidum, ſiccumue in ſummo. Sed ab eo quod in mixtura pollet, appellationẽ ſortiri,

uocantibus nobis id humidum, in quo maior est humiditatis portio, siccum, in quo siccitatis. Ita uero & calidum, in quo calidum frigido plus ualet, frigidum uero in quo frigidū calido præstat. Atq; hic quidem nominum usus est. Nunc de temperamentis ipsis agendum. Eorum igitur, qui tum medicorum, tum philosophorū maxime illustres fuere, plurimi sane opinati sunt humidum calidumq; temperamentum ab humido & frigido diuersum esse. Ac tertium ab hijs siccum & frigidum, diuersum a sicco & calido. Nonnulli tamen eorum humidum simul ac frigidum temperamentum quoddā esse concedunt, atq; etiam ab hoc alterum calidum siccūq;. Nō tñ aut humidū simul & calidū, aut frigidū pariter & siccū tēperamētū esse. Neq; enī posse aut humiditatē cū abundāte calore, cōsistere, aut cū frigiditate siccitatē: quippe absumi a calido, cum superat, humiditatem. Itaq; fieri, ut calidum simul & siccum corpus euadat, Eandē ubi imbecillus in corpore calor est, incoctā, imperfectāq; manere, quo fieri, ut calido uincente, sequatur siccitas, frigido superante, humiditas. Atq; hij quidem his rationibus nixi, duas tantū esse tēperamētorū differētias opinant̄. Qui uero ea quatuor autumant, bifariā his cōtradicunt. Alij statim id qđ primū petūt negantes, nēpe qđ necesse sit humorē a calido superāte digeri. Alij cōtra id quidē assentiuntur, sed alia rōne dissentiunt.

sentiūt. Ac priores quidē calidi munus esse, ut calefaciat, asseuerāt, frigidi ut refrigeret, sicuti rursus sicci, ut siccet, & humidi, ut humectet. Proinde corpora, quæ calida siccaq; natura sint, quemadmodum ignis, ea quatenus calida sunt, excalfacere, quatenus sicca siccare. Quæ humida calidaq; sunt, uelut calēs aqua, hæc nō humectare modo, sed etiā calefacere posse, utraq; qualitate hic quoq; unū opus, idq; ꝓpriū obtinēte. Haudquaq; igit̃ cōcedere se, si quid calefaciat, idē ꝓtinus & siccare, imo si calori humiditas sit adiūcta, nō calfacere modo, sed etiam humectare. Quemadmodū balneū dulcis aquæ. Sin sicuti calidum, ita etiam siccum corpus sit, ueluti ignis, statim id tū calfacere, tū uero siccare. Nō tamen id calori referendū acceptū, sed siccitati, quæ simul est cōiūcta. Admonēt aūt hoc loco nos de his, qui sub estiuo sole diutius sūt uersati, atq; ita, ut credibile ē aresacti, ac totū corpus siccū, squallidūq; habēt, intolerabiliterq; sitiūt. Quippe remediū his expeditū, & facile dicūt, nō utiq; si biberint, sed si calidæ, & dulcis aquæ balneo utant̃, tāq; hūiditate, siue ea cū frigore sit, siue cū calore, suū munus obire ualente. Quippe hūectare ea quæ cōtigat. Ad eūdē modū & siccitatē sēper aiūt siccare, boreā enī qui siccus & frigidus sit uētus, oīa siccare ac refrigerare. idq; esse dictū ab Homero, ut uero humētē desiccat ꝓtinus agrū autūni boreas. Pari mō & pauperis lachrymā,

 & alia

& : lia sexcenta pharmaca siccare pariter & refrige∘
rare. Itaq; nō esse necessarium, siquid frigidum est,
idem protinus & humidum esse. Nec siquid cali∘
dum, idem statim & siccum. Neq; igitur calidum
temperamentum necessario esse siccū, immo posse
aliquando in animalis temperamento calidum qui
dem plus ualere, q̄ frigidum, & humidum, q̄ sic∘
cum. Quin etiam tum generationem, tum altera∘
tionem, tum mutationem, ex contrarijs in contra∘
ria fieri. Quis enim est, qui si dixerit albū alteratū,
demutatumq; esse, propterea quod factum sit cali
dum, non sit ridiculus? Cum postulet ea ratio, nō
eam, quae est in calido & frigido, sed quae est in co
lore, mutationem. Mutatur enim quod album est,
in nigrum, & quod nigrum est, in album. Rursus
quod calidum est, in frigidum, & quod frigidum
est, in calidum. Ad eundem modum, & quod hu∘
midum est, in siccum, & quod siccum est, in humi
dum. Quippe si dicas alteratum corpus esse, pro∘
pterea quod cum prius esset humidum, nunc sit al∘
bum, uel cum prius esset siccum, nunc sit nigrum,
parum compos mentis uidearis. Sin quod prius
erat humidum, nūc factū esse siccū, aut quod prius
erat nigrum, nunc effectum album, aut etiam ex ca∘
lido frigidum, aut ex frigido calidum, utiq; sapere
& conuenientia dicere censearis. Quod enim muta
tur, quatenus mutatur, eatenus cedere in contrariū
debet.

debet. Siquidem fiebat hic, aut fit musicus, ex non musico dicimus: & grammaticus, ex non grammatico: & rhetor, ex non rhetore. Ex musico uero grãmaticum, aut ex grammatico musicum, aut ex alio quod diuersi sit generis, fieri aliquid dicere, sane est absurdum. Potest enim qui prius erat grãmaticus, nunc musicus esse, utiq; si musicen grãmaticæ adiecit, nec grammaticam abiecit. At qui siquid acquisiuit, priore etiam manente, cui non patet, non esse alteratum in eo quod manet? Ita non ex grammatico factus est musicus. Quippe nunc etiam grammaticus est, sed ex non musico, musicus. Non enim potest postq̃ musicus est factus, etiam non musicus manere. Cum igitur omnis mutatio, & ab contrarijs, & ex contrarijs fiat in contraria, manifestum est etiam humidum si quatenus humidum est, mutetur, tum ipsum siccatum iri, tum quod id siccet, siccum dicendum esse. Desinãt igitur inquiũt dicere, non posse calidum, & humidum temperamentum esse. Quippe calidum simul & frigidum esse idem temperamentum, aut humidum, & siccum non potest. Cum fieri nequeat, ut in eodem tempore contrariæ qualitates una consistant: humidum uero simul & calidum, præterea frigidum simul ac siccũ, profecto in eodem consistere possunt: sicuti tum ratio ipsa monstrauit, tum quæ paulo supra proposita sunt exempla. Ac talis quidẽ est prioris propo-

sitarũ partiũ oratio. Altera pars negat aliciũ a ratio ne esse, etiã si calidũ efficacissimũ e quatuor sit, ita ut nõ in frigidũ modo, sed etiã in humidum agere possit: esse tamen temperamentũ, quod calidũ sit, & humidum, utiq; cũ in primo statim animãtis or tu humoris simul, calorisq; copia in idẽ coeant. Ra tio uero horũ non illud efficit, quod nequeat aliqñ in eodẽ corpore humidi plus esse, q̃ sicci, & calidi, q̃ frigidi. Sed quod sub eiusmodi statu durare per petuo non possit. Quippe digesto semper per ca- lidum humore, spatio etiã siccũ corpus effici. Atq; pro calido & humido, calidum siccumq; reddi. Iã hoc ipsum quod calidũ & siccũ est redditum, pro- cedente tempore frigidũ siccumq; fore: ubi enim omnẽ eiusmodi corporis humorem calor absum- psit, ipse quoq; (inquiunt) marcescere incipit, desti tutus scilicet alimento, quod ipsum accẽderat. Ne- que igitur mirũ putant tum inter initia, statim ut gi gnitur animal conuenire in idem, aut humidũ plus sicco, aut calidũ plus frigido, tum tẽporis proces- su, qđ prius erat calidũ & humidũ, postea posse calidũ esse & siccũ, æque ut postea quæ sicca erat, calidaq; tẽperies, ubi calor ipse extinctus est, frigidã siccãq; euadere. Ergo est quidẽ aliqđ tẽperamẽtũ, qđ calidũ sit & humidũ, ac rursus aliud qđ frigidũ sit & siccũ, ex istis confirmãt: Nõ posse aũt tẽpera mentorũ differẽtias plures esse, q̃ quatuor, ex his

docere

docere conant. Cũ enim quatuor statuũtur qualitates, quæ in se agere inuicē patiq; possint. Nempe calor, frigus, siccitas, humiditas, oppositiones existere duas, alterã in qua calidũ aduersatur frigido, alteram in qua humidũ pugnat cum sicco. Eoque quatuor non amplius effici coniugationes. Quippe sex fieri, ex quatuor inter se copulatis, coniugia. Quorum duo subsistere nõ posse. Cu neq; humidum pariter & siccum, nec calidum simul & frigidum dari corpus possit. Reliquas igitur esse quatuor temperamentorum coniugationes, duas humidas, & duas siccas. Atque has calore, frigoreque diuisas, hæc sunt quæ elegantissimi eorum, qui ante nos fuere, tum medicorum, tum philosophorum de his dixere. Quæ uero mihi prætermisisse uidentur, nunc adijciendum reor, unum igitur & primũ id est, quod temperatam naturam, quæ tamen nõ uirtute modo, sed etiam uiribus reliquis præstat, non aduerterunt. Immo tanq̃; nulla sit, prorsus omiserũt. Quanq̃; ne loqui quidem de reliquis aliquid sine hac docuerũt. Quippe quod uel in calida temperie calidũ præualeat frigido, uel in frigida tẽperie, frigidũ præstet calido, id ne intellexisse quidem est, nisi prius ponatur eucratos siue tẽperata, neq; enĩ alio q̃; ad hãc teperatã naturã sunt intẽti cũ sanitatis tuendæ uictũ inuestigãt, calidius iusto corpus iubentes refrigerare, uel frigidius excalfacere, uel

cursus

rũ ſus humidius ſiccare, uel ſiccius humectare. Sci-
licet quo temperatum quendam mediocremq́; ſta-
tum efficiant, id quod minus eſt ei, quod exupe-
rat ſemper æquantes. Ergo quem aſſidue perſequũ
tur, & quo ſemper reſpicientes intemperatos ſta-
tus corrigunt, hunc ego quidem primum omniũ
ſtatui cenſuerim. Hi uero tantum abeſt, ut eius uel
meminerint, ut etiam totũ prætereant. At nõ præ-
terimus inquiunt ex his aliqui. In calido enim & hu
mido comprehẽditur. Et quomodo non quinque
eſſe in totum temperamenta dixiſtis: ſed quatuor,
ſi modo optimum non omiſiſtis? Quippe duo-
rum alterum, aut ex intemperatis ſtatibus neceſſe
eſt unum eſſe omiſſum, aut ipſum temperatum. At
ego quidem ex his, quæ ſtatuunt, temperatũ ipſis
prætermiſſum certe ſcio: ubi enim calidũ & ſiccũ,
uel frigidum & humidum, uel aliud quoduis tem-
peramentum nominant, nõ utiq; ſummas a nobis
intelligi qualitates poſtulant. Immo ex ijs, quæ ſu-
perant fieri appellationes uolunt. Quod ſi tempera
tum ſtatum omitti nolunt, certe reliquorum aliquẽ
omiſiſſe conuincentur. Sit enim ſicut ipſi uolunt,
temperatus ſtatus, is qui calidus eſt, & humidus.
Omiſſus igitur illis plane eſt, is qui frigido intem-
peramento aduerſetur, & ſicco. Nempe in quo hu
midum pollet & calidum. At idem inquiunt is eſt.
At qui fieri poteſt, ut ſimul exuperet calidũ, & nõ
exuperet?

exuperet? & superetur frigidum, & nõ superetur? Si enim temperatus status est, neutrum alterũ immodice exuperat. Sin intemperatus, necesse est exuperet altera oppositionum pars. At hoc ipsum inquiunt temperati status proprium est, ut in ea calidum præstet frigido, & humidum sicco. Quippe si frigidum modice quidem uincat, non esse commodum temperamentum. Sin amplius exuperet, iam utiq; morbum existere: æque ut si uehementer exuperet, mortem. Ad eundem modum de sicco iudicandum. In principio quidem existere intemperiem. Si amplius augeatur, egritudinem, si plurimum exuperet, mortem. Ceu uero de calido & humido non idem sit iudicium. Quis enim non dicat, ubi uel calidum frigido, uel humidum sicco paulo quidem plus ualet, intemperiem ita fieri, ubi ampliter exuperat, morbum, ubi plurimum, mortem? Siquidem eadem est utrobiq; ratio. Alioqui nec qui calidi humidiq; immodice status sunt, eos uitio demus: nec qui calidi morbi cum humore immodico consistunt, eos esse morbos fateamur. Huic sententiæ aduersantes quidam Attalensis Athenei sectatores, negant aut calidum humidumq; statum uitio dandum, aut morbum ullum inueniri, qui calidus sit & humidus. Sed omnino qui uel calidus sit & siccus, ut febris, uel frigidus & humidus, ut aqua intercus, uel frigidus & siccus, ut melancolia.

B . Faciunt

Faciūt hic & de anni temporibus mentionē. Quorum hiemem frigidam esse atq; humidam dicunt, Estatem calidam & siccam. Autumnum frigidum & siccum. Ver autem tum temperatum, tum uero calidum humidumq; appellant. Ad eūdem modum, & ex aetatibus puerilem quidē temperatam esse, tum uero calidam humidamq;: porro iudicari autumant eorum temperiem ex naturalibus actionibus, quae illa aetate maxīe sint firmae. Sed & mortem aiunt animantium corpora ad frigidum siccūq; perducere, Quippe mortuos Graece ἀλίβαντας, uocari, quasi nihil humoris in se habentes. Vtpote tum caloris abitione eo exhaustos tum frigore rigentes. Quod si, inquiūt, mors talis ast naturae, certe uita, cum sit illi cōtraria, calida est & humida. At uero si uita calidum quiddam atq; humidum est, omnino quod illi simillimum temperamentum est, id optimū necessario est. Quod si est, neminē latere, idem quoq; temperatissimum esse. Sic in idem recidere calidum humidumq; statum, cum temperato, nec aliud esse temperatum, siue eucraton statum, q̄ caliditatem simul & humiditatem pollētes. Atq; Athenei quidem sequatiū hae sunt rationes, uideturq; & Aristotelis philosophi, & post eum Theophrasti, & Stoicorum eadem esse quodamodo sententia. Ita testium quoque numero nos territant. Ego uero quemadmodum Aristoteles de ca

lida hu-

ſida humidaq; temperie ſenſerit, in progreſſu ſi res poſtulet, fortaſſe explicabo, uident enī eū nō recte accipere. Nunc id agam, ut eos qui ſic ſentiunt. in quo ſeipſos fallant, doceam. Mox rem totam in unum coactam caput demonſtrem. Cum enim calidum, & humidum, atque etiam eucraton exiſtimant uer eſſe, hic ſe manifeſte decipiunt. Nam neque humidum eſt ſicut hiems, neque calidum ſicut æſtas, quare neutrum immodice. Cum tamen ipſis autoribus exceſſum quendam indicet quoduis talium nominum. Bifariam autem ſunt decepti, primum quidem quod in quatuor anni temporibus, quartam temperamentorum coniugationem inuentam omnino uolūt. Deinde quod id ea ratione concludunt, quod ſit hieme quidem calidius, æſtate uero humidius, uerum nec quartam in temporibus anni ſtatuere temperamenti coniugationem eſt neceſſe, niſi etiam talis apparere, & contuliſſe id cum temporibus utriuſq; poſitis, non magis id humidum & calidum, quam frigidum probat & ſiccum. Si enim calidum humidumque exceſſus cuiuſdam nomina ſunt, non poteſt, nec ipſis quidem autoribus, uerum eſſe quod uer in omnibus mediocre ſit. Si autem eo quod æſtate humidus eſt, hieme uero calidius, idcirco humidum eſt & calidum. Quid

causæ est, quo minus frigidum id siccumq; putes, propterea quod æstate est frigidius, & hieme siccius: uel quam sibi facit sortitionem, ut unam parte oppositionis ab hieme, alteram ab æstate accipiat. Quippe cum ab utroq; in utraq; oppositionum parte dissideat, non ex dimidio collationem, sed ex toto habere debebat. Atqui si ita fiat contraria illi inesse dicemus. Nam calidum erit & siccum, si conferatur cum hieme, frigidum & humidum, si cum æstate. Ex neutra igitur collatione, si modo integra est, calidum & humidum erit. Sed si illis licet ex utraq; oppositione sumpto dimidio, calidũ id humidumq; asserere, nobis quoq; ad alterum dimidium transire, atq; id frigidũ & siccum dicere, quid ni licebit. Scilicet siccum, ut ad hiemem, frigidum, ut ad æstatẽ. Omnia igitur hac ratione uer erit, humidum, siccum, calidum frigidum. Atqui illorum ipsorum sententia, non possunt quatuor qualitates eadẽ in re pollere. Ergo neq; æstati, neq; hiemi uer comparare est æquũ. Sed potius ipsum per se est ĩmare. Neq; enim hiemem ipsam ea de causa humidam esse, & frigidam dicimus, quod reliquis temporibus humidior frigidiorq; sit. Immo id illi alia quoq; ratione accidit. Sed quod humiditas in ea superet siccitatem, & frigiditas calorem, propterea frigida dicitur, atq; humida. Ad eundem modum & æstas, quum in ea humor uincitur a sicco, & frigidum

gidum a calido, ipsa quoque calida dicitur & sicca. Siquidem æquum censeo quatuor anni temporũ quodlibet ex suapte estimatum natura, non ex alterius comparatione calidum, frigidum, humidum, siccum ue nominari debere. Quin etiam si ad hanc formulam estimes, apparebit tibi uer esse omnis excessus plane in medio. Cum neque sicut in hieme plus ualeat in eo frigidum quam calidum, neque sicut in æstate, minus. Ad eudem modum siccitatis humiditatisque æquabilitatem in eo spectes. Neque scilicet in eo sicut in æstate præualente sicco, neque sicut in hieme, exuperante humido. Proinde recte ab Hyppocrate est dictum: uer esse saluberrimum, ac minime morbis, qui mortem afferant, obnoxium. Est & autumnus ut quam æstas minus calidus, sic utique quam hiems minus frigidus. Quare hac ratione nec calidus absoluto sermone est, nec frigidus. Quippe cũ ambo sit, ac neutrum ad summum. Cæterum alterũ in eo est incommodum. Quod etiam Hyppocratis illa sententia significauit: Cum eodem die modo frigus nos afficit, modo calor urget, autumnales expectandi morbi sunt. Atque ea res est, quæ maxime autumnũ morbiferũ facit, inequalis ipsa temperics. Itaque non recte frigidus, siccusque dicitur. Nõ enim frigidus est, si ipse per se spectetur, qđ tamen hiems est. Sed ubi cum æstate confertur, utique illa frigidior; sed nec æquabiliter temperatus, sicut uer. Immo

 in hoc

in hoc maxime ab illo tempore dissidet, quod me-
dium temperiem & aequalitatem perpetuo parē nō
seruat. Quippe meridie multo est calidior, q̄ mane
aut uesperi. Nec in humido & sicco medium omni
no statum optinet, quemadmodum & uer. Sed ad
siccius deuergit. Ab aestate uero etiam in hoc uinci
tur. Non tamen tanto interuallo, quanto in calore.
Ergo praestat arbitror, per autumnum absoluto ser-
mone, & citra exceptionem frigidum & siccum, si-
cut illis placet, dicendum esse. Cum neutrū ad sum
mum sit, sed uincat in eo siccitas humiditatē. Qua-
re ratione merito siccus appelletur. In calore uero &
frigore, mixtum quiddam ex ambobus, & inequa-
le statuatur. Proinde si quatuor temperamentorū
coniugationes in quatuor anni tempora distribui
uolunt, sciunt se non solum ueri, calidum, humidūq;
statum male assignasse, sed etiam autumno frigidū
& siccum. Quanq̄ si hunc quoq; cōcedamus fri-
gidum & siccum esse, non erit statim necesse uer hu
midum calidūq; esse. Non enim si quatuor in tem
perie coniugationes in totum sunt, iam omnes eas
in quatuor anni tempora dispensari necessum est.
Sed si quis hoc in mundo est ordo, ac prout meli-
us est, non prout peius omnia sunt disposita, pro-
babilius sit plura quidem ex anni temporibus tem
perata esse facta, unum uero, si modo aliquod, intē
peratum, hi uero contra ostendere conantur, nul-
lum eorum

lum eorum esse temperatũ. Sed necessario in ipsis exuperare alias calidum, alias frigidum. Et nunc si ita fors tulit, siccum, nunc humidum. Ego uero tantum abest, ut aut uer, aut si quid temperatum est calidum atq; humidum dicam, ut quod plane contrarium est, id affirmem, omnium aeris temperamẽtorum pessimum id esse, quod humidum est & calidum. Quod sane temperamentum, in quatuor anni temporibus inuenire nequeas. In graui & pestilenti aeris statu, interdum incidit, ueluti quodam loco Hyppocrates cõmemorat his uerbis: pluebat per æstum imber largus assidue. Id nanq; est humidi & calidi status proprium, ut in æstu assidue pluat. Quod si uel tantum æstus sit, quemadmodum innaturaliter se habente æstate, uel pluat. Sed in frigore, ueluti hieme solet, fieri nequit, ut is status calidus sit & humidus. An igit̃ sine morbis erat æstas illa, in qua pluisse dicit in caloribus largum imbrẽ? Atqui carbũculos in ea fuisse narrat, putrescẽtibus scilicet in corpore excremẽtis, ac saniẽ quandã, quæ calida humidaq; ĩmodice fuerat gignẽtibus. Intelliges id ex ipsa dictiõe, si totã tibi ascripsero ea sic habet: Erãt i cranone carbũculi estiui, pluerat per estũ largo ĩbri, idq; assidue. Acciderãt aũt magis austro. Ac suberat quidẽ sub cute sanies, quæ cõclusa ĩcaluit, ac pruritũ excitauit. mox pusule ueluti ambustus sũt obortæ, uriq; sub cute sũt uisæ; uerũ hic minus

utpote

utpote uno tantum e quatuor temporibus mutato, malũ fuit. Quod si duo, tria ue sint mutata, aut etiam totus annus calidus, humidusq́ fuerit, necesse est, magna pestiletia succedat. Cuiusmodi in tertio epidemion, id est, grassantium publice morborum narrat. Apponam autem primum, quæ de tẽporum intempestiuo statu scripsit: deinde de hominum, quæ subsecuta est corruptela. Aduertas autem animum in omnibus uelim, estimesq́ primum cuiusmodi res sit calida, humidaq́ temperies, deinde q̃ necessario in ea omnia putrescant. Incipit igitur Hyppocratis narratio in hunc modum: Annus Austrinus pluuius a uentis in totum silens, deinde totius status particularem rationẽ subijcit, crebros imbres in calido & austrino statu fuisse scribens. Mox uniuersum sermonem in unam summam cõferens. Cum fuisset, inquit, totus annus austrinus humidus, & mollis, hæc & hæc inciderũt, quæ utiq́ omnia in hoc libro scripsisse sit longum, licet autem cui libuerit in tertio epidemion membratim ea legere, ac in unum caput omnia redacta uidere: nẽpe putredinẽ maximam. Cuius etiam ipsius Hyppocrates nõ raro nominatim meminit. Alias sic scribẽs: Erat autem & fluxio ipsa collecta, haud similis puri. Sed alia quædam putredo ac fluxio multa uariaq́. Alias sic: Et in pudendis carbunculi æstiui. tum alia quæ putredines appellantur, Et quod ex

hac

hac putredine multis quidem brachium, & cubitus totus deciderit: multis femur uel sura est nudata, totusq; pes. Quin etiam magni ossium carnium, neruorum, articulorũ prolapsus inciderunt. Denique nullum ex affectibus, quos scripsit, inuenias, qui soboles putredinis non sit. Quippe cum nec a sicco putrefieri quicq; sit aptum, nec a frigido. Intelligas id si carnes & reliqua quæcunq; asseruari ab hominibus solent, obserues hæc sale, hæc muria, hæc aceto, hæc alio quopiam ex iis, quæ siccant, commode præparari. Deprehendas & Borea, qui siccus natura & frigidus uentus est, omnia q; diutissime imputria durare, Contra putrescere facillime Austrino statu. Est enim is uentus calidus & humidus. Adeo nos totum contra, q; hi, qui calidum & humidum uer autumant decernimus. Cum neq; tale sit, neq; si esset, utiq; salubre esset, aut sanitati accomodum: hi autem & tale esse uolunt, & propterea etiam salutiferum scilicet utrobiq; peccãtes, tum in his quæ sensu percipere tum quæ ratione est intelligere. Cum sensu id manifeste liceat plane temperatum aduertere. Nec minus ratione illud inuenire, quod propterea est aptum sanitati, quod e quatuor nulla in eo cualitatum exuperet. Quod si uel caliditas eius frigiditatẽ multo excederet, uel humiditas siccitatem, ut uarns putredinibus obnoxium. Sic omniũ anni temporum morbis esset maxime oportunum,

C tunum.

tunum. Nunc quatuor qualitatũ mixtionis aequalitas, & mediae temperaturae eius, & salubritatis sunt causae. Quid igit̃ medicis, ac philosophis quibusdã persuasit, ut calidũ humidũq; uer esse iudicarẽt? Nẽpe qd' quatuor tẽperamẽtorũ cõiugia quatuor ãni tẽporibus adaptare uoluerũt. Porro id inde accidit; qd' primũ oĩm tẽperamẽtorũ, id est, medium ipsum praetermiserunt. Quin etiã uictuũ, medicamentorum, omniũ' deniq; rerum differentias, in has quatuor cõiugatiões reducũt, ex quo manifestũ est, quantopere parũ rectae, fallacesq; de hominis natura rõnes, medicationibus obsint. Satiusq; erat duorũ alterũ, aut prorsus eiusmodi rationes non attigisse: sed totũ experientiae cõcedere, aut prius in logica speculatiõe exercitatũ fuisse. Quippe qui nec experiẽtiae est attentus, & naturalia theoremata aggredit̃, priusq; rationẽ, qua haec inueniat cõuenienter exercuit, necesse est in eiusmodi cauilla sit perductus, ac de euidẽtibus, ceu is, qui sensu careat, disputet. Tũ Aristotelẽ testẽ aduocet, male scilicet accipiẽdo ea quae praecipit. Hic enĩ calidũ, frigidũ, humidum, & siccum, multipliciter dici nouit. Illi nõ quasi multipliciter, sed quasi ad eundem perpetuo modum dici uelit, accipiunt. Quin etiam is quod aliquid suo & naturali calore, aut alieno, & acquisititio calidum sit, non esse idem indicauit. Illi hoc quoq; perperã accipiũt. Ad haec Aristoteles, itemq;

les, itemq; Theophrastus, quò respicientes tẽpera tam intemperatã ue naturã esse, iudicare oporteat, diligenter prodiderunt. Illi ne id quidem intelligũt. Sed cum hos audiunt animal calidum humidumq; dicere, aut puelli temperie humidã, calidamq; esse, nec quẽadmodũ ea dicta sint, intelligũt, & stupidi ad quatuor anni tempora rationẽ transferunt. Ceu uero idem sit, ac non longo interuallo dissidẽs propriã alicuius temperiẽ humidã, calidamq; esse, aut circundati nobis aeris. Neq; enim similiter dicitur animalis temperies calida & humida, sicut aeris temperamentũ calidũ dicitur & humidũ. Quæ igitur sit omnium horũ occasio iam dicam, clareq; ostendã, his præsertim, qui intenti esse uolunt, exiguum errorem in ijs, quæ inter initia logicæ speculationis tradũtur, maximorum errorum occasionem fieri, fortasseque omnibus, quæ uel in cũctis artibus, uel in uitæ actionibus perperam geruntur, sophismata succedunt. Atq; hæc quidem sophismata illi uitio succedunt, quod utiq; nõ recte definitũ est de calidi significationibus. Sed duobus tantũ modis dici id putatum. Quorum altero significetur, qđ syncerum immixtum & simplex est. Altero, quod in mixtiõe cũ suo contrario, id superat. Quod autem & alteram temperiem cum altera conferentes, subinde alteram earum calidam pro eo, quod est calidiorem pronunciamus, id non meminerunt.

 Atqui

Atquia deum modum animantia ueteribus calida & humida sunndicta Non proprie temperaturae gratia, & sermone absoluto. Immo ad stirpes, & de mortua collata. Quippe demortuis & stirpibus, animantia calidiora, humidioraque sunt. Quin etiam ex animantibus ipsis speciatim inter se collatis, canis siccior est, homo humidior. At si formicae uel api canem conferas, illas sicciores, hunc humidiorē inuenies: Ita idem animans praeut homo siccūm, praeut apicula humidum fuerit. Rursus ad hominē collatum calidum; ad leonem frigidum erit. Nec mirum, si ad aliud atque aliud comparatum, contraria simul dici de se patitur. Neque id alienum est, si idem corpus simul calidum, frigidumque dixeris. Nisi ad idem conferens sic dixeris. Quod enim incommodum, si eundem hominem dextrum, sinistrumque dicas? nisi ad eundem conferens ita dicas? Cum ad alterum dextrum esse, ad alterum sinistrum, nihil sit absoni Sic igitur & canis humidus pariter & siccus; praeterea calidus simul & frigidus est, non tamen ad idem collatus. Quippe ad hominem si cōferas, siccus est, ad formicam, humidus. Rursus hominis respectu calidus est, leonis frigidus. Quin etiam calidus est, ut uiuens, cum mortuus non amplius sit calidus. Non calidus, ut ad alterum (si ita uis) canem comparatus. Atque haec quidem omnia per collationem inter se dicuntur. Quae uero ut in

animantiū

animantium genere conferuntur Alia ratione, ſicu ti etiam quæcunq; in aliqua animalium ſpecie. Canis nanq; ad formicam & apim eſt humidus, in animantium genere eſt ſiccus. Rurſus ipſorum ſpeciatim canum, hic ſiccus, ille humidus, alius (ut fas eſt cani) temperatus. Ac dictum quidem a nobis eſt, in ſecundo de pulſuum agnitione de tali nominum uſu diffuſiſſime. Neceſſe tamen uidetur nunc quoq; ſummatim aliquid, quod ad rem propoſitã ſit utile, dicendum. Quod abſoluto ſermone, nec ad aliud ullum collatum, ſiccum uocatur, id in ſolis elementis eſt, igni, terraq;. Sicut humidum in aqua & aere. Ad eundem modum & de calido, frigido ſentiendum. Nullum enim cæterorum prorſus calidum frigidum ue eſt, ſed ſola elementa, quicquid præter hæc ceperis, ex his mixtis conſtat. Eoq; ſecundo ſignificationum genere, calidum, frigidum ue eſt, non abſoluta ratione, ueluti ſyncerum, & a mixtiõe alienum. Immo ueluti uel calidum largius, frigidum partius; uel frigidum largius, calidũ partius ſit ſortitum reliquorum quiduis calidum, frigidum ue dicitur. Ac duo quidem ſignificata calidi, frigidi, humidi, & ſicci, hæc ſunt: alterum ex abſoluto ſermone loquentium, mixtura carens, & ſyncerum: alterum ex contrarijs, quidem mixtis, conſtans, cæterum ex pollentis in mixtura uomine appellatum. Hoc genere ſanguis, pituita, adeps, uinũ,

 oleum,

oleum,mel,quicquid his ſimile eſt,humidum dici=
tur.Os,cartilago,unguis,ungula,cornu,pilus,lig=
num,hatena,later, minorem portionẽ humidi ſunt
ſortita, maiorem ſicci. Eoq; eiuſmodi omnia ſicca
dicuntur.Formica uero ſicca eſt, & uermis humi=
dus:ſcilicet ut ſunt animalia. Rurſus inter ipſos uer
mes,alius ſiccus,alius humidus. Idque uel abſolute
loquendo,ut uermis, uel alteri cuipiam uermi com
paratus.Caeterũ hoc ipſum quod dicimus, ut uer=
mis ſiccus, ut homo calidus, ut canis frigidus: niſi
quis recte accipiat, & prius intelligit quid ſibi ue=
lit,neceſſe eſt omnẽ ſermonem confundat. Eſt au=
tem recte accipere,id quod in ſecundo de pulſibus
agnoſcendis dicitur,unumquodq; ſecundũ genus,
uel ſpecies non modo calidum,frigidum, humidũ,
ſiccum ue:ſed etiam magnum, paruum, celere, tar=
dum,aliaq; id genus tunc nominari,cum ſupra me
diocre,mediumq; ſit. Verbi gratia, animal calidũ
cum ſupra medium temperie ſit animal,equum cali
dum cum ſupra medium temperie ſit equum.Por=
ro in quoque genere ſpecie ue media ſunt ea, quæ
Græce ſymmetra dicũtur. Quippe quæ a ſummis
in eo genere & ſpecie finibus æqualiter diſtant. Ac
genus quidẽ eſt animal: ſpecies equus, bos,canis.
Medium temperie in toto animalium genere, ho=
mo eſt.Id enim in ſequentibus demonſtrabit̃. Me
dium uero, ut in hominum ſpecie eſt, quæ Græce

eusarcon

eusarcon uocant, Latine, puto, quadratum. Is porro est, quem nec gracilem dicere, nec crassum possis: sed nec calidum, nec frigidum, nec alio quouis noie ex ijs, quae excessum defectum ue indicant appellare. Quisquis super hunc fuerit, is prorsus calidior, frigidior, humidior, ficciorue est. Nominatur aũt talis partim absoluto sermone, partim nõ absoluto. Absolute quidẽ loquẽti, quoniã calidus, frigidus, siccus, hũidusue esse, minime uni alicui priuatim collatus dicit. Ita enim canis absoluto quidẽ sermõe, prout uidelicet cuipiã opinio est, animal siccum dicitur. Nõ utiq; alicui cõparatus, uerbi gratia formicae. Non absoluto uero, una quidẽ ratione, quod scilicet symmetro, id est, coequali, & medio totius speciei cõparatur. Altera uero, quod cũ eo qđ inter omnia animalia coequale, & media tẽperie est, quicquid id statuas, confertur. Ergo iã palam fit, quod unumquodq; eorum, quae sic dicuntur, nos id uel uni cuicunq; comparantes, calidum, frigidũ, humidũ ue, aut siccũ, ut ad illud dicimus, uel in quocũq; genere specie ue sit dictũ, ad eius mediũ referentes. Et specie quidẽ, ut equo, cane, boue, platano, cupresso, ficu. Generi uero, ut animali, uel planta, his accedit & tertium significatum, eorum scilicet, quae absoluto sermone dicuntur, quae impermixtas summasq; habere qualitates diximus ac elemẽta uocari. Quin etiã qualitates ipsas est quan

do corpo-

do corporibus ijs, quæ affecta qualitate sunt simili ter appellamus. Verum de hoc mox agetur. Sed ad rem propositam, cum qualitate affecta corpora tri-fariam dicuntur, cõsyderandum arbitror in quacp dictiõe, quẽadmodũ utamur appellatiõibus, utrũ ne ut simplex aliquid & immixtũ iudicantes, an ue luti ad symmetron eiusdem generis, uel speciei cõ-ferentes, an ueluti ad rem quamlibet, sicut cum os siccum dicimus, aut frigidum, absoluto ita sermone nominantes, nõ adiecto leonis, canis, aut hominis. Palam nancp est, quod ad uniuersam naturã omni um quæ sunt in mundo corporum respicientes ali quid concipimus medium, cum quo conferentes, ipsum siccum dicimus. At si quis leonis, uel canis, uel hominis os siccum esse dicit, liquet hunc rursus ei quod in ipsis animalium ossibus medium est id comparare. Est cp quoniam uniuersorum animali-um, alijs magis, alijs minus sicca ossa sunt hic quocp os aliquod in aliquo animalium genere intelligen-dum, quod media temperie sit, uerbi causa. homi-nis, atcp huic reliqua collata, alia humida, alia sicca appellanda. Iam in ipsis hominibus alius os siccũ, alius humidum habere dicetur, uticp ei, qui medius est, ut in hominibus collatus. Quod uero in omni-bus quæ sunt, quod medium inter extrema est, id symmetron, atcp in illo genere, uel specie tempera-tum sit, in omni mihi sermone subaudiendum per-

petuo est.

petuo eſt, quanq̃ ſit in dictione omiſſum. Atq; cũ hæc quidem ſic ſe habeant, ubi aliquis hanc, uel illã humidam, calidam ue temperiem affirmat, rogandus eſt quemadmodum dixerit, utrũ ne hunc quẽpiam uni definito comparans Platoni uerbi gratia Theophraſtu, an ſecundum genus quodlibet, ſpeciem ue collationem faciens. Quippe uel ut hominem, uel ut animal, uel ut ſubſtantiam abſolute, tertium enim ſignificatum cuiuſuis talium nominum, quod ſimplex eſſe impermixtumq; diximus, id in mixtis ſubſtantiis non eſt. Sed in ipſis primis, quæ etiam uocamus elementa. Ita cum quodq; affectorum qualitate corporum trifariam dicat nobis ad propoſitam de temperamentis tractationem, duobus tantum eſt opus, ut qui uel ad unum quodlibet, uel ad medium eiuſdem generis comparemus. Quoniam autem multa genera ſunt, quemadmodum utiq; & indiuidua, poterit multis modis idẽ corpus, & calidum, & frigidum, & humidum, & ſiccum eſſe. Verum cum uni cuilibet comparatur admodum manifeſtum eſt contraria de eodem dicere licere. Veluti Dionem Theone quidẽ, & Mennone ſicciorem Ariſtone, & Glaucone humidiorem. At cum ad medium eiuſdem generis, uel ſpeciei fit collatio, hic iam confundi, conturbariq;, qui parum exercitati ſunt, ſolent. Idem nanq; homo humidus ſimul & calidus eſſe poteſt, ſed non minus

D ſiccus

ſiccus & frigidus. Verum ſiccus quidem & frigidus ad mediocris temperamenti hominem collatus, humidus autem & calidus, ad aliud quoduis animal ſtirpem ue, aut ſubſtantiam comparatus, uerbi gratia ad animal, ut apem & formicã: ad ſtirpem, ut oleam, uel ficum, uel laurum. Ad aliam uero quampiam ſubſtantiam, quæ nec animal ſit, nec planta, ut lapidem, ferrum, uel æs. In his uero collationem, quæ ad hominem fit, ad rem eiuſdem ſpeciei dixeris. Quæ ad apem, uel formicam eſt, ad aliquid eiuſdem generis. Simili modo quæ ad ſtirpẽ fit quamlibet. Eſt enim ſupra animal ſtirpis genus, quemadmodum ſane ſuperioris, ꝗ̃ ſtirpium gene ris ſunt lapis, ferrum, & æs: uocetur tamen pro docendi compendio ad omogenes, id eſt, rem eiuſdẽ generis, omnis eiuſmodi comparatio. Illud modo in ea determinãtibus nobis quod ubi ſimpliciter ſubſtantia quæpiam eucratos, ſiue temperata dicitur, tum hac alia ſiccior, alia humidior, & alia frigidior, alia calidior, eo loco eam quæ ex contrarijs æqua prorſus inter ſe portione coeuntibus cõſtet, eucraton, ſiue temperatã nominari. Quæcunq; uero ab hac deficiunt, ſuperantq; aliquo eam ſuperantis nomine uocari: ubi uero ſtirpem, animans ue ullum eucraton dicimus, nequaq̃ in ea dictione ſimpliciter contraria inter ſe comparamus. Sed ad naturam uel animalis, uel ſtirpis referimus. Ficũ uerbi

gratia

gratia temperatam dicentes, cū talis sit, qualis maxime ficus esse natura debeat. Rursus canem, suem, equum, & hominem, cum eorū quisq; pro sua natura optime se habeat: optime uero se habere aliquid pro sua natura ex ipsis functionibus intelligitur. Quippe animal, ac stirpem quamlibet, tū optime se habere dicimus, cum optime suam functionem obeunt. Ficus enim uirtus, bonitasq; est, optimos, plurimosq; ficos afferre. Ad eundem modū uitis, plurimas optimasq; uuas pendere. Equi uero, q; uelocissime currere. Canis, ad uenationes quidem, & tutelam q; animosissimum, ad domesticos q; mitissimum esse. Hæc igitur omnia, animalia dico & stirpes, optimam, mediamq; habere in suo genere temperiem dicemus, non utiq; absoluto sermone, cum paritas exacta contrariorū in ijs sit. Sed cū ea mediocritas, quæ ad potestatem refertur, his adsit. Eiusmodi aliquid, & iustitiā esse dicimus, nō quæ pondere, & mēsura. Sed quæ eo qđ pro dignitate cōuenit æqualitatē explorat. Est igiť temperaturæ æqualitas in omnibus temperatis animalibus, stirpibusq;, non ea, quæ ex pari elementorum cōmixtorum spectatur mole, sed quæ tū animalis, tū stirpis naturæ conuenit. Cōuenit aūt alias, ut humidū sicco, & frigidum calido præponderet. Neq; enim similem habere tēperaturā debent, homo, leo, apis, & canis. Ergo ad quærentē cuius sit

 temperamēti,

temperamenti, homo, equus, bos, canis, aliud ue quodlibet, non est absoluto sermone respondendum. Non enim fieri potest, ut qui ad ea, quae multis modis sunt dicta, uno modo respondet, non coarguatur. Oportet igitur duorum alterum, aut oēs percensere differentias, aut percontatum prius, de qua rogauerit, illam solam dicere Nam si ut in animalibus, cuius esset temperamenti rogabat, ad id quod medio est inter omnia animalia temperamento respicientes, respondere oportet. Si absolute, atq; ut ad omnem substantiam. Sic iam cōtraria, quae sunt in eo comparare inter se oportet atq; aestimare, haud quaq; ad actionem temperiem referentes, sed ad elementorum portiones, sin huic cuipiam singulatim comparans, rogabat, utiq; ad illud solū conferendo est respondendum. Iam minus etiam, si indiuiduorum cuiuslibet dionis, uerbi gratia uel huius canis, rogemur, quae nam sit substantiae temperatura, est simplex danda responsio. Dabit enī hinc sophistis, ad calumniam occasio non parua. Nam si calidi esse temperamenti, & sicci dionem dicat, facile licebit illis, partim hominem quemlibet, qui calidioris q; dion sit, & siccioris temperamenti proponentibus, ut ad illum humidum, frigidumq; dionē dicere, partim aliud quoduis animans stirpemue, uerbi gratia leonem, aut canem, atq; his humidiorem, ac frigidiorem asserere dionem.

nem. Quisquis igitur nec ipse sese fallere, nec ab alio falli uolet, huic opus est ab his substantijs, quae simpliciter calidae, frigidae, humidae, siccae dicuntur incipere, atque ita transire ad reliquas. Ac primum quidem illud ipsum in ijs exploratum habere, ne has quidem tametsi maxime uidentur absoluto sermone dici, quo minus ad mediocre eiusdem generis comparentur effugere, ueluti enim canem medio temperamento esse omnium canum dicimus, cum pari spatio distat ab extremis, ita substantiam medio esse temperamento dicemus, cum pari modo ab extremis abest, quae scilicet & prima omnium sunt & elementa. Porro aberit pari modo ab extremis, cum ea continet aequaliter inter se mixta. Ergo quae supra citra ue hanc, temperies erit, eam calidã, frigidam, humidam, uel siccam dicemus, simul ei, quae media est, conferentes, simul cõtrariorum elementorum examen in ea facientes. Qua nimirũ ratione simpliciter eam calidam, frigidam, humidã, siccam ue pronunciabimus: ubi uero cum medio temperamento conferimus, nõ simpliciter, sed qđ ad mediocre eiusdem generis sic se habet. Porro genus earum substantia est, omnia enim sub hac, ut superiori sunt genere, tum animata, tum inanima. Estque haec hominis, canis, platani, ficus, aeris, ferri, aliorum denique omnium, commune genus. Sub ea uero sunt alia genera permulta. Animal quidem,

 auis,

auis,piſcis:ſtirps arboris & herbæ:auis,aquilæ & corui:piſcis,lupi & rombi. Simili modo oleæ & ficus,genus eſt arbor:anagallidos,& peoniæ,herba. Iam hæc ultima ſunt genera,eoq; ſpecies appellantur,coruus, rombus, ficus,anagallis,ſimiliter homo & bos. Ac ſupernæ quidem deſcendentibus, hæc ultima ſunt genera,ꝓinde ſpecies dictæ. Inferne uero aſcendẽtibus,ab indiuiduis ſcilicet ſubſtantijs,pria ſunt.Indicatũq; alio opere eſt, merito oia quæ media ſunt ĩter pria & ĩdiuidua genera,ſimul genera & ſpẽs a ueteribus nominari. Ergo cũ definita ſignificata iã ſint, ac clare indicatũ, quẽadmodũ tum abſoluto,tũ nõ abſoluto ſermone calidũ,frigidũ,humidũ, ſiccũ ue corpus aliquod pronũciandũ ſit, quærendæ nobis deinceps eorũ ſunt notæ. Quãq; hic quoq; decernere prius de nominibus oportet quæ in habẽdo nobis ſermone, neceſſario incidẽt,ſimul explicare rẽ quandã,quæ poteſtate iã mõſtrata prius eſt,nõ tñ ab oĩbus,qui hos cõmentarios euoluẽt,facile ſaltem intelligi poteſt.Itaq; de noibus prius locutus, mox ad rẽ reuertar. Quod calidum,frigidũ,humidum, ſiccũ non unũ aliquid ſimpliciter ſignificent, ubi de corporibus dicunť, prius eſt indicatũ. Quod aũt & ſolæ ipſæ in corporibus qualitates,citra corpora, quæ eas ſuſcipiunt,ſic iterim nominenť, id quidẽ, ut nõ dũ eſt dictũ,ita nũc dici eſt tẽpeſtiuũ. Quẽadmodũ nomẽ albi,tum

albi tũ de colore enũciãt, cũ ita loquũt, cõtrarius ẽ albus color nigro, tũ de corpore, qđ colorẽ ſuſcipit, cũ ſcilicet oloris corpus albũ dicũt. Ita & calidi nomẽ, tũ de qualitate affirmãt ipſa, tãq̃ ſi caliditatẽ appellarẽt, tũ uero de corpore qđ caliditatẽ ſuſtinet. Quippe caliditatẽ a corpore qđ eã ſuſcipit diuerſam habere naturã, & propriã exiſtimare oportet, ueluti in opere de elemẽtis eſt ĩdicatũ. Et caliditas quidẽ qualitas eſt, eadẽ uero & calidũ dicitur, ueluti & albedo albũ. Ipſũ uero corpus calidũ, unũ hoc nomẽ tantũmodo optinet, calidũ, ſicuti albũ. Nũq̃ tñ caliditas, uel albedo, corpus ipſum dicit. Ad eũdẽ modũ ſiccũ, frigidũ, & humidũ, noĩant tũ ipſũ corpus, tũ qualitas. Non tñ corpus frigiditas, humiditas, uel ſiccitas appellat, quẽadmodum quæ ĩ eo ẽ qualitas, hæc cũ ſic ſe habeãt, nõ alienũ ẽ, cũ uel caliditatẽ, uel frigiditatẽ diſputãs quis ꝓfert, nullã exoriri captionẽ. Quod ſolæ qualitates his indicent noibus. At calidũ, frigidum ue cũ dicitur, quando & qualitas ita, & quod eam ſuſcipit, corpus nominatur, facile fit ei, qui redarguere ſtudet, ut quod a loquente non ſignific atur, id quo poſſit reprehendere, accipiat. Eiuſmodi enim rem faciũt, qui ſententiam illam, qua dicit Hyppocrates augeſcentia corpora plurimum habere innatum calidum, oppugnant. Neque enim eſſe corpus aliquod calidum, ipſum innatum aĩali calidum intel-

ligentes,

ligentes, neq; id quid sit usquã quaerentes, sed de ipsa qualitate, quam scilicet caliditatem appellamus nomen id dici praesumentes, sic dictum eius refellere parant. Et iam apparet, quod de homonymia distinguere, tametsi sit res parua, tamen in rerum usu non leuis experitur momenti, uerum cũ hoc quoq; abunde sit definitum, rursum id quod superest, repetamus. Cũ humiditas, & siccitas, & caliditas, & frigiditas, syncerae quaedam, & impermixtae qualitates sunt, quaecunq; has suscipere corpora ea calida, & frigida, sicca, & humida, prorsus exactae q; sunt. Atq; haec mihi genitorum, & peremitiũ elementa intellige. Reliqua corpora uel animaliũ, uel stirpium, uel inanimorum omniũ, ueluti aeris, ferri, lapidum, lignorum, in medio primorum illorũ collocata esse. Nullum enim illorum uel ad summum calidum, uel ad summum frigidum, uel ad summum humidum, uel ad summum siccum est. Sed uel medium prorsus contrariorum, ita ut nihilo magis sit calidum, q̃; frigidum, aut humidum q̃; siccum, uel ad alterum contrariorum est propensum, ita ut magis sit calidum, q̃; frigidum, uel magis sit humidum q̃; siccũ, ac siquidem medium plane sit in utroq; contrariorum genere, ita ut non magis sit calidum q̃; frigidum, aut humidum q̃; siccũ, eucraton id siue temperatum omnino dicetur. Sin alterum contrariorum superet, siue in altera oppositione,

sitione,siue in utracꝫ id sit,non etiam dicetur eucra-
ton: Ac si calidum magis sit q̄ꝫ frigidum, quod ma
gis est,id appellabitur.Idem statuendum de sicco,
& humido . Ad eundem modum si frigidum ma-
gis sit,nominabitur frigidum. At si in utracꝫ oppo
sitione alterum superet,siue calidum una cum humi
do,siue calidum simul cum sicco , siue frigidum si-
mul cum humido,siue frigidum una cum sicco,uti-
cꝫ pro uincēti sortietur id corpus appellationem.
Et has quidem quatuor intemperies,ut supra dixi-
mus,plurimi norunt,tum medici, tum philosophi.
Reliquas quatuor, quæ ex dimidio harum cōstitu
tæ sunt,nescio quomodo derelinquunt, sicut etiam
eam,quæ prima omnium,optimacꝫ est. Cæterum
quod superante calido liceat nihilo magis humidā
esse,q̄ꝫ siccam temperiem:quod uticꝫ ad hanc spe-
ctet cōiugationem,id uel ex ijs,quæ iam dicta sunt,
manifestum arbitror,facilecꝫ est etiam si nihil esset
prædictum , id colligere . Concedentibus semel il-
lud saltem , alteram esse temperiem humidam & ca
lidam,alteram siccam & calidam. Si nancꝫ necessa-
riū omnino nō est siccam esse,quæ calida sit, sed li-
cet eam & humidam esse , licebit uticꝫ & mediam
esse : propior nancꝫ siccæ temperaturæ media est,
q̄ꝫ humida. Ad eundem modū est & frigida quæ-
dam temperies altera,in qua nimirum frigidū pol-
let:hanc tamen nec humidam esse,nec siccam,est ne

E cesse.

cesse. Sed potest inter has & media esse. Rursus enim hic quoq; eandem asseres rationem. Nempe si necesse non est frigidam temperiẽ esse humidã: sed licet & siccam eam fieri manifestum est, mediã quoq; esse posse. Quippe quae uicinior humidae est q̃ sicca. Ergo ueluti duae intemperies in altera oppositione sunt monstratae, altera calida tantum, altera frigida. Sic in altera oppositione duae aliae sta tuantur, altera sicca tantum, altera humida, medio-criter scilicet sese habentibus calido & frigido. Iterum nãq; dicemus hic quoq;, sicuti necesse nõ est, si qua temperies sicca est, hanc protinus calidã quoq; esse. Sed fieri posse, ut etiã frigida sit, ita fieri potest, ut quaepiã nec calida sit nec frigida. Sed in hac quidem oppositione eucratos, siue temperata, in altera, sicca. Simili modo nec humidam temperiem necesse est calidam, frigidam ue esse. Sed eam mediam esse inter huius oppositionis extrema licet. Si igitur necesse non est, ut uel intemperiem, quae in calido est & frigido, sequatur ea quae est in altera oppositione intẽperies, uel hanc, quae in illa, licebit aliquando & naturam, quae in caliditate & frigiditate temperata sit, uel siccam esse, uel humidã. Inuicẽq; quae in his tẽperata sit, uel calidã esse, uel frigidã. quare sut & hae ab ijs, quas priores tũ medici, tũ philosophi nobis tradiderũt quatuor diuersae intẽperies. Medioq; loco positae inter temperatos

habitus

habitus, & eos qui ĩ utraq̃ oppositiõe sunt ĩtẽperati. Qui nãq̃ ĩ summo ẽ tẽperatus, is neutrã oppositionẽ habet superantẽ. Qui uero aduersus huic ẽ ĩtẽperatus, utrãq̃ habet uitiosam. Mediũ sortit̃ locũ, qui ĩ altera quidẽ ẽ tẽperatus, ĩ altera ĩtẽperatus, qui utiq̃ & ex dimidio eucratos, ex dimidio ĩtẽperatus cũ sit, merito medius dici põt inter eũ, qui ex toto est tẽperatus, & eũ qui ex toto est ĩtẽperatus. Et si quidẽ haec sic se habẽt, sicut certe se habẽt, cur nouẽ dicere uniuersas tẽperamẽtorũ differẽtias dubitemus. Tẽperatã quidẽ unã, nõ tẽperatas octo, quarũ quatuor simplices sint, hũida, sicca, calida, & frigida, quatuor cõpositae hũida simul & calida, sicca pariter & calida, frigida simul & hũida, frigida simul & sicca. In quolibet uero iã dictorũ tẽperamentorũ permagnus ẽ excessus, defectusq̃ modus nõ in ijs modo quae simplicia sunt. Sed etiã ĩ cõpositis. Idq̃ tũ ĩ tota substãtia, Tũ uero ĩ unoquoq̃ genere. Si cui igit̃ agnoscẽdorũ tẽperamẽtorũ cura ẽ, incipiat exercitationẽ oportet ab ijs ĩ quolibet genere naturis, quae tẽperatae, mediaeq̃ sunt. Quippe cũ si his alias cõparet facile qđ in quauis superet deficiat ue inuenerit. Ergo primũ de ijs, quae simpliciter loquẽtibus, tẽperata, ĩtẽperataq̃ dicunt̃, agẽdũ; quae scilicet in oĩ generata substãtia, nõ in solis aĩalibus & stirpibus disquirenda diximus. Porro hic quoq̃ tãtillũ saltẽ distĩguere de noibus cõueniet, qđ

calida temperies, alia iam energia, siue, ut loquũtur actu sit, alia potestate, tum quod potestate ea esse dicamus, quæ quod dicuntur, id nondum sint: sed facile id fieri possint. Quoniam naturalem, ut id fiant facultatem sint adepta. Igitur primũ de ijs, quæ actu calida, frigida, humida, & sicca sunt, disseramus, auspicati ab uniuersa substantia. Mox ad animalia & stirpes discensuri. Ita enim comsumm-atio nem habebit, quod institutum nobis est. Quoniã igitur quod in omnium genere, maximeq; in uniuersa substantia medium est, id ex mixtione extremorum conflatur, utiq; conueniet, ut tũ notio eius tum agnitio ex illis sumatur. Ac notio quidem facillima est. Quippe a calidissimo omniũ, quæ sub sensum ueniũt, ueluti igni, aut quapiam aqua, quæ ad summum sit feruens ad id, quod omuium, quæ nobis apparent, est frigidissimum, ueluti glaciem, & niuem uenientes, æstimato interea interuallo, in medio ad unguem id diducimus. Sic enim symmetron, quod scilicet ab utroq; extremorũ pari abest spacio, intellectu comprehendemus. Quin etiã id nobis præparare licet. Miscentibus aquæ feruenti parem modum glaciei. Quod enim ex ambobus est mixtum pari interuallo ab utroq; extremorum aberit, & eo quod urit, & eo quod frigore stupefacit. Non est igitur difficile ei, qui ita mixtum tetigerit, medium uniuersæ substantiæ in calidi frigidiq;

oppositio

oppositione habere, eiusq; meminisse, atq; alia om nia illi ueluti norme adaptata iudicare. Quin etiã si terram, quæ sicca sit, uel cinerem, uel tale aliquid quod plane sit aridum, pari aquæ modo imbueris, medium in sicci humidiq; oppositione effeceris. Ergo ne hic quidem difficile est ubi uisu pariter, tactuq; eiusmodi corpus noueris memoriæ id infige re, eoq; ad humorum, ac siccorum, quæ deficiant, superent ue agnitionem pro norma, exemplariq; uti. Porro corpus de quo iudicandum est, medio criter calens est. Nam hoc ipsum humidi, sicciq; medium corpus si ad summum id calorem frigus ue sit perductum, falsam interim imaginationem ex citabit, uidebiturq; q; sit mediocre, aliquando hu midius, aliquando siccius. Quippe si liberalius ca lefiat, liquatum iam, ac fluxile, humidioris substan tiæ phantasiam de se præbebit contra refrigeratũ plus iusto, consistit, ac cogitur, immobileq; reddi tur, & durum tagenti apparet. Vnde etiam falsam duriciei imaginationẽ exhibet. Quod si ueluti hu midi sicciq; parem modum habet, sic caloris, ac fri goris sit in medio, nec durum, nec molle tangenti apparebit id corpus. Atq; tota quidem eiusmodi corpora per tota se miscendi, calidum, inquam, fri gidum, siccum, & humidum, homini facultas non est. Terra enim aquæ confusa, miscetur quidem (quatenus scilicet uideri cuipiam possit) atq; ita

tota toti contemperatur. Cæterum appositio exiguarum partium ea est, nequaquam totorum per tota mixtio. Sed ambo ea per tota miscere, dei, uel naturæ est opus, magisq; etiã si calidũ, ac frigidum ĩter se tota per tota miscẽda sint. Attamẽ appositio nẽ eiusmodi effecire, ut sensum effugiãt singula simpliciũ eorporũ, nõ solũ naturæ opus dei ue ẽ. Sed etiã nostrũ. Neq; enĩ difficile ẽ tali mixtiõe, lutum, qd' mediũ sicci, hũidiq; sit, mol ri. Simili mõ & qd' calidi ac frigidi sit mediũ, uidebĩtq; tibi eiusmodi corpus ĩ calore & frigore tẽperatũ: ĩmo etiã in duricie, mollicieq; medio statu esse. Id aũt genus est hominis cutis, utpote omniũ extremorũ calidi, frigidi, hũidi, sicci uere media. Maximeq; ea, quæ est in manu, hæc enim omniũ sẽsibiliũ ueluti norma futura erat prudẽtissimo, nimirũ animãtiũ tactus instrumẽtũ ab ipsa natura præparata. Quo magis eã ab omnibus extremis calido inq;, frigido, sicco, & hũido pari abesse interuallo oportuit. Iã utiq; & cõstat ex horũ omniũ equis portiõibus, nõ cõpositis mõ, sed etiã per totas se mixtis, qd' nostrũ plane nemo efficere põt: Sed ẽ naturæ opus. Quæcũq; igitur partes cute sunt duriores, ueluti ossa cartilagines, cornua, pili, ungues, ligamẽta, ungulæ, calcaria, in his omnibus siccũ præualet. Quæcũq; uero molliores sunt, sicuti sanguis, pituita, seuum, adeps, cerebrũ, medulla tũ spinalis, tũ altera, in his humidi

plus

plus ẽ,q̃ sicci. Quin etiã quãto siccissima omnium quæ sunt in hõie pars cutẽ siccitate superat, tãto rursus acute superat, qđ est hũidissimũ, porro uidet nũc disceptatio nostra, ea quæ utilissima sunt attingere, ac docere simul qđ tũ animaliũ, tũ uero omnium corporũ tẽperatissimus sit hõ. Simul qđ omnium, quæ in eo sunt particularũ cutis, quæ intra manũ habet omnis excessus plane sit expers. Insistẽtes igit hoc loco, estimemus quisnã sit optime tẽperatus hõ, quẽ scilicet totius substãtiæ, uel potius tum hõim, tũ reliquorũ animaliũ mediũ, ueluti regulã & normã statuẽtes, reliquos oẽs huic collatos calidos frigidos, hũidos, siccos ue dicere oportet. Cõcurrãt aũt oportet in hoc hõie multæ notæ. quippe & cũ uniuersa substãtia collatus, medius apparere in ea debet, & magis etiã cũ hõibus & bestijs. Ac medij quidẽ in uniuersa substãtia, cõmunes notæ dictæ iã sũt. Quæ uero in animaliũ, speciebus notãt, actiõis perfectiõe quæ cuiq; sit cõueniẽs iudicant. Conuenit autem homini, ut sit sapiẽtissimus, cani, ut mitissimus pariter sit & fortissimus, leoni, ut tãtum sit fortissimus. Sicuti oui, ut sit tantum mitissima. Iam uero quod corporis actiones consentientes esse animi moribus oporteat, tum Aristoteli in his, quæ de partibus animalium scripsit, tum uero nobis alibi nihilominus ẽ mõstratũ. Ac methodus quidem hæc est. Exercitari uero, ut non in singulis modo

gulis modo generibus, sed etiam in uniuersis medium in promptu quis noscat, id cuiuslibet hominis non est: sed diligentis imprimis, & qui per longam, experientiam, & multam omnium particularium peritiam, inuenire medium queat. Quippe ad eundem modum plastae, pictores, statuarij, alij denique fictores, quae pulcherrima in omnium specie sunt, tum pingunt, tum fingunt, ueluti hominem, equum, bouem, leonẽ formosissimum, ad id quod medium est in illa specie collimantes, laudantque homines quandam Polycleti statuam canonem appellatam. Inde adeo id nomen sortitum, quod partium inter se omnium competentiam ad unguem habeat: habet autem quem nunc quaerimus, plus aliquid, quam Canon ille. Quum non solum humoris ac siccitatis in medio consistat, is qui eusarcos, siue quadratus est homo: sed etiam optimam formationem sit adeptus. Quae fortasse bonam quatuor elementorum temperiem est comitata, fortasse diuiniorem aliquam superne originem habet. Caeterum prorsus eusarcon saltem esse eiusmodi hominem, id uero est necessarium. Quippe mediocritas in carne, ex mediocritate temperamenti prouenit: protinus autem adsequitur tale corpus, ut optime ad actiones sit comparatum. Tum in mollicie, & duritia praeterea calore ac frigore mediocriter se habeat, atque haec omnia insint cuti, huiusque maxime illi

me illi parti, quae est intra manum. Scilicet quae cal lum eiusmodi non contraxit, qualis in remigibus & fossoribus cernitur. Cũ enim gemini usus causa manus sunt factae, tactu discernẽdi, & rem quãpiam comprehendendi utrinq; quae molles sunt ad exquisitius tangendum, dure ad aliquid maiore ui capiendum magis sunt idoneae. Quin etiã cutis, quae non solum omnium hominis partium, sed etiã uniuersae, quae generationi, corruptioniq; subijcitur substantiae media est, ea nec callosa, nec dura lapideaue est, sed secundum naturam se habens, quo scilicet cutis genere maxime perfectum esse tactũ censemus. Ac quod in duritia & mollicie medium omnium particularum locum sit sortita, abunde liquet. Quod autem & in calore, ac frigore similiter se habeat, ex eius substantia maxime intelligas licet. Est enim ueluti sanguine praeditus neruus, qui sit inter neruum, & carnem quiddam plane medium. Ac si ex mixtis utrisq; constitueretur. Caeterũ neruus, omnis exãguis est & frigidus. Caro multisanguinis & calida. Media inter utrunque est cutis. Nec plane exanguis ut neruus, nec sanguine abundans, ut caro. si igitur hanc omnium animalis partium, ueluti normam. Iudicemq; proponens, reliqua illi conferas, atq; ad eam examines, octo diuersas intemperies in eis inuenies. Iamq; membratim tibi de omnibus deinceps differam, humidissimũ,

F frigidissi-

frigidissimumq; in corpore pituita est. Calidissimum sanguis, non tamē est is perinde humidus, ut pituita. Siccissimū ac frigidissimum est pilus. Minus eo & frigidum & siccum est os. hoc uero minus siccum est cartilago. Proxime hanc sequit̄, quē Græci ex cartilagine & ligamento composito nomine, chondrosyndesmon uocant, post hunc tendo, deinceps membrana, & arteria, & uena, ipsa scilicet corpora uasorum. Succedunt deinde nerui duri: molles autem nerui in humiditate & siccitate, mediam naturam, sicuti cutis optinent. Nam in altera oppositione, quæ est calidi & frigidi neruus mollis in medio non est. Sed tantum ei desit de calore, quantum de sanguine. Ita uero & reliqua omnia prius dicta, tāto sunt cute frigidiora, quanto minus habent sanguinis. Etiam tunicæ ipsæ, maxime sanguineorum uasorum. arteriarum, dico & uenarum, nō solum exangues sunt, sed etiam frigidæ natura cōtactu tum sanguinis calesiunt, atq; ad medium temperamenti statum ueniunt. Sanguis uero ipse, a corde suum accipit calorem. Quippe id uiscus natura tum omnium animalis particularum maxime sanguineum, tum uero calidissimum est: proximum illi iecur est. uerum cor paulo q̄ cutis minus est durum, iecur multo. Itaq; etiam humidius q̄ cutis cor est, quanto scilicet est mollius. Iam uero caro humidior cute est, eadem tamen calidior. Spinalis autem medulla

medulla cute est humidior, atq; etiam frigidior, Si cuti hac rursus humidius est cerebrum: cerebro autem ipso adeps cui concretio contigit, propterea quod menbranis adiacet. Crasso nanq; oleo est simile. Eoq; congelatũr, ubi cum frigidis, & exanguibus particulis coniungitur. At neq; circa iecur coire adeps potest, neque circa arterias, uenas ue, aut cor. Sed nec circa aliam ullam præcalidam particulam. Quoniam autem cogitur per id, quod uaide est frigidum, idcirco calefacta liquatur, cæterorum congelatorum ritu. At cerebrum calefactum minime liquatur. eoq; adipe minus est humidũ. Porro minus humida quã adeps, est & pulmonum caro. Vt quæ nec ipsa calefacta liquescat. Iam longe etiam q̃ haec adipe minus humida est, tũ lienis, tum renum caro. Omnia tamẽ cute sunt humidiora. harum rerum demonstrationes proximo libro tradam, sicuti omnia quæ ad uniuersam de temperamentis disputationem pertinet, duobus deinceps comẽtarijs exponam.

Galeni de temperamẽtis, Thoma Linacro Anglo interprete, libri primi, finis.

GALENI DE TEMPERAMENTIS, liber secundus. Thoma Linacro interprete.

AC quod multifariam quidem dicatur, humidum, siccum, calidum, & frigidum corpus in proximo definitum est libro, demonstratum praeterea est, nouem esse temperamentorũ differentias. unam quidem quae mediocris sit & eucratos, quã etiam temperatam uocamus. Reliquas omnes intẽperatas quatuor simplices, unica scilicet in quaq; pollente qualitate, calore, frigore, siccitate, uel humiditate: quatuor ab his diuersas, in quibus utriusq; oppositionis altera qualitas exuperat, dico autem duas oppositiones, altera quae est calidi & frigidi, altera quae est frigidi & sicci. Ab his ad notas earũ digressi, de temperata natura disceptauimus, quoniam haec omnium prima uirtute, potentia cognitionisq; ordine sit. At cum temperatum aliud absolute dictum inueniatur in uniuersa rerum natura. Aliud in singulis generibus, principio uisum est de eo consyderandum esse, quod communiter in uniuersa natura estimatur, huius norma, iudiciũq; erat, elementorum portionis aequalitas. Cuius rei gratia extremorum omnium medium ad unguem redditum, eucraton & symmetron, siue temperatũ & medio-

& mediocre mauis, dicitur. Reliqua quæ in singulis generibus temperata dicuntur propriis corporũ functionibus usibusq; iudicant. Eoq; fit, ut idẽ animalis cuiuspiam stirpis ue corpus, omniũ quæ in eo sunt genere, medium esse possit, id est, in illo genere eucraton & mediocre. Alteri cuipiam comparatum, uel stirpium, uel animalium, uel animorũ generi, discraton, siue intemperatum. Quippe uiuentis corpus cum domortui collatum, humidius eo, calidiusq; est, uerbi gratia, leo uiuẽs, leone mortuo, tum ipse seipso, tum alter altero calidior, humidiorq; est. Atq; inde adeo dictum ueteribus est, animal calidum & humidum esse. Non absoluto sermone, quod humiditas in eo, calor ue exuperet (Sic enim inuenire est animalia sicca, frigidaq; cõplura, ueluti culices, muscas, apes, formicas) sed ut ad mortua collatũ: uiua enĩ apes calidior hũidiorq; q̃ mortua est, & formica uiua, q̃ mortua. Cũ hoĩe tamen, equo, boue ue collata, tũ aliis sanguine præditis animalibus, omnia id genus frigida, siccaque temperie sunt. Quin si ad uniuersam naturam spectans ea expendas, ne sic quidem quo minus frigida, siceaq; sint, elabantur. Tanq̃ enim in unoquoque genere, ubi quid a mediocritate recessit, ab eo quod uincit, nomen accipit. Itidem in uniuersa substantia, cum aliquid medium transierit, nõ amplius eucraton, sed uel calidum, uel frigidũ, uel humidũ,

 uel siccũ

uel ſiccum nominabitur. Monſtratum enim ſupra eſt hominem non ſolum animalium, ſtirpium ue: ſed etiam reliquorum omnium maxime eſſe temperatum. Quoniam autem ex multis & diſſidentibus is conditus eſt partibus, manifeſtum eſt quae pars medio omnium ſit temperamento, eam eſſe maxime eucraton, ſiue temperatam. Quae nanque animalis eius quod medij ſit temperamenti, media particula eſt, haec omnium ſimpliciter eſt temperatiſſimum. Monſtratum uero eſt id eſſe in homine cutem. Atq; huius eam maxime partẽ, quae in manu eſt interna. Si tamen qualem eam natura eſt molita, talis perſtiterit. Iam uero quod nec cuiuſq; hominis cutis mediũ abſolute loquendo ſit uniuerſae ſubſtãtiae. Sed eius qui maxime eſt tẽperatus, dictũ prius eſt. Plurimã enim eſſe ipſis quoq; hominibus inter ſe differẽtiã, uerũ maxĩe tẽperatus is eſt, qui corporis habitu, medius horũ extremorũ apparet, gracilitatis, craſſitudinis, duricie, molliciei itẽq; caloris, & frigoris. Inuenias enĩ cuiuſlibet hominis tangẽdo corpus, uel mitẽ & halituoſum calorẽ, uel igneũ, & acrẽ, uel horũ neutrũ, Immo frigiditatẽ quãdã pollẽtẽ, frigiditatẽ aũt pollere ut ĩ hoĩs corpore ĩtelligere oportet. Eoq; tũ ſanguineo, tũ hũido. Ac corpore quidẽ talis ẽ tẽperatiſſimus hõ. Idẽ aĩo quoq; medius omnino ẽ, audaciae & timoris, Cũctatiõis & praecipitatiõis, miſericordiae, &

inuidiae:

inuidiæ: fuerit uero talis alacer amicorũ amãs, hũa nus, & prudens. Et tẽperatissimus quidẽ hõ ex his primũ, potissimũq; agnoscit. Accedũt non pauca eorum, quæ ex necessitate hæc sequunt. Quippe edit, bibitq; in modo, & nutrimẽta nõ solũ ĩ uetre, sed etia in uenis, & tota corporis mole, pbe cõco quit. Oẽsq; (ut semel dicã) tũ naturales, tũ aĩales uir tutes inculpatas habet. Cũ & sensuũ facultatibus, & membrorũ moribus optimis sit prædítus, & tũ uiuido colore semper sit, tũ ad perspiratũ excremẽ torũ bene cõparatus. Idẽ medius inter somnolentũ & peruigilẽ, inter glabrũ & hirtũ, inter nigrũ colo rem & album, pilosq; habeat cum puer est magis rufos q̃ nigros, in flore est contra. At quoniã dif ferentiarũ, quæ ex ætate eius spectant, mẽtionẽ fe ci, nõ alienũ sit, aliquid iã de ijs quoq; apponere. Porro uolebã unius cuiusq; prædictarũ notarum causas persequi, uerũ cũ ad ea, quæ nũc sũt, ppósita magis urgeat ætatũ cõsyderatio, quæ etiã maximã nobis ad causarũ inuẽtionẽ facultatẽ suggerit, huic nũc insistamus. Intelligamus igitur recens formatũ animal in utero matris, quo sciamus qua ratione hu midissimũ, calidissimũq; sit, prima enĩ eius cõstitu tio ex semine & sanguine est, quæ humidæ & ca lidæ res sunt, his autem magis semper siccescenti bus, primum quidem formantur membranæ, tuni cæ, itẽ uiscera & sanguis uasa, ultĩa uero perficiũt

ossa &

oſſa,& ungues,& cartilagines,concreta ſcilicet eo-
rum ſubſtantia. Ante enim ꝗ̃ uel tendi poſſit ſub-
iecta ſubſtantia,uel concreſcere,nihil fieri memora
torum poteſt. Et tunicæ quidem, ac membranæ,
arteriæq;,& nerui,& uenæ,tenſa ea, oſſa, cartilagi-
nee,ungues,ungulæ,& uiſcera, coagulata ea perfi
ciuntur. His uero in utero perfectis ita deinde pari
ter infans. Eſt uero adhuc in ſummo humidus,ue-
luti maris alga. Idq; nõ in ſanguinis uaſis modo &
uiſceribus, ac carnæ, ſed etiam ipſis oſſibus, quæ
ſcilicet ſicciſſima ſunt omnium quæ in nobis ſunt,
partium. Verum tum hæc, tum reliqua tota una cũ
his membra quaſi cerea ſint, infantium nutrices fin
gunt,formantq;. Tanta eſt in toto puellorum cor-
pore humiditas. Quin ſi recens editum porcellum,
uel eſſe, uel diſſectum inſpicere uelis: carnem qui-
dem eius muccoſam, præhumidãq; inuenies. Oſſe
um uero genus uniuerſum, caſeo qui modo ſit coa
gulatus ad ſimile. Adeo, ut nuper nati animalis cor
pus propter redundantem in eo humorem libens
non comedas. Quod maxime tum ſuilli, tum oui-
li fœtus corpori accidit, propterea quod ea maxi-
me ſunt humida. Caprinũ, quod ſiccius ſit, & me-
lius eſui eſt & iucundius. Contra uero ꝗ̃ in nouel
lis procellis, quæcunq; iam ſenuerũt, hæc oſſa qui-
dem omnia & ligamẽta uniuerſa, præſicca, ſine ſuc
co,& inſipida poſſident. Carnem uero neruoſam

& duram

& duram. Arterias quoq; & uenas, & neruos, æta tis culpa lori uice, insuaues, & sine succo. Quæ me dio statu horum, ac nuper natorum sunt, quæ utiq; iam ætate processerunt quantũ a senio absunt, tantum & ab extrema siccitate sunt remota. Quæ minora sunt, atq; adhuc augescunt, tantum ea quoq; ab gestati etiamnum fœtus humore absunt, quantum processerunt ætate. Florescens uero ætas omnium animalium maxime in medio extremorũ est, neq; sicut senium ad summam perducta siccitatẽ, neq; ueluti infantium ætas in humore & multo uui do mersa. Cur igitur aliqui celebrium medicorum humidum esse senium, prodiderunt. An uidelicet quod excrementorum abundantia sunt decepti. Quippe tum oculi his lacrimis suffunduntur tum nares destillatione manant. Tum in ore eorum saliuæ copia exuberat. Ad hæc tum tussiunt, tum excreant pituitam. Scilicet pulmones quoq; hac esse refertos iudicantes, uẽter quoq; illis pituita est plenus. Tũ singuli articuli quodamodo muccosi. Cæterum nihil horum obstat, quo minus senum corpora sicca censeantur. Vt quorum neruos & arterias, & uenas, & membranas, & omnium instrumentorum tunicas, multo q̃ prius erant, sicciores inuenias. Circumfundi autem illis extrinsecus, intrinsecus ue, aut pituitosum quendam humorem, aut muccosum. Verum tantum abest, ut eiusmo-

di ſigna uniuerſa ſenilem ætatem humidam confir mant, ut etiam ſiccam eſſe prope teſtentur. Idcirco nanq; particula quæuis ſiccior, quã ante uidetur, quod per caloris imbecillitatem, ſimiliter non nutri tur. foris enim copia illi, humidi excrementi ſuperfluitat. Corpus autem cuiuſq; intrinſecus, ſiccum eſt, quod nec trahere intro nutrimentum ualeat, nec eo ſufficienter frui. Eſt ergo humidus ſenex, non proprijs ſuis particulis, ſed excrementis. Rurſum ſiccus, nõ excrementis, ſed particulis ipſis. Ita nimirum alio genere ſiccus, alio humidus. Verum non eſt ad præſens de excrementis eius, ſed de proprijs partibus diſceptatio, quarum propriæ actiones uitam eius complent: his igitur ſiccus ſenex eſt, quibus ſcilicet puer eſt humidus. Ipſis nimirum ſolidis corporis particulis, oſſibus, membranis, ligamentis, arterijs, uenis, neruis, tunicis, carnibuſque. Meritoque Ariſtoteles ſenium marcenti ſtirpi adſimilat. Quippe ſtirpes nouellæ dum ſunt, molles, humidæque cernuntur, ſeneſcentes aſſidue magis ſicceſcere uidentur. Ad poſtremum ſiccæ prorſus redduntur. Idque ipſis mors eſt. Ac quod ſicciſſima ætatum ſenilis ſit, ex iam dictis liquet. Quod autem & frigidiſſima ſit, id uel magis eſt euidens. Ita ut de eo nemo dubitauerit. Nam & tangenti ſenes frigidi apparent, & facile in frigidum ſtatum mutantur.

Et nigri

Et nigri, & liuidi fiunt, & frigidis morbis facile capiuntur. Apoplexia neruorum resolutione, stupore, tremore, conuulsione, destillatione, raucedine. Porro perijt eorum omnis paulo minus sanguis. Eoque una perijt & coloris rubor. Iam uero concoctio his, & digestio, & significatio, & appositio, & nutritio, & appetentia, & sensus, & motus, oblesa omnia sunt, uitioseque administrata. Et quid, quæso, aliud est senium, q̃ꝫ uia ad interitum? Ita si mors naturalis caloris est extinctio, utique senium ueluti tabes quædam eius fuerit. Verum non perinde de puerorum, & florentiũ ætate inter medicos conuenit. Sed nec dirimere inter eos litem est promptum, probabiles enim sunt utrorumque rationes, tum eorum, qui pueros calidiores esse, quam florentes ætate censent. Tum eorum, qui contra, florentes calidiores pueris esse contendunt. Alteri nanque ex eo quod sanguinis humor omnium, quæ in animalis habentur corpore calidissimum natura sit, tum quod foetus in utero propemodum sanguis tantum sit post enim fingendis utique iam particulis, aliud os efficitur, aliud arteria, aliud uena, aliud diuersum ab his aliquid: omnia tamen rubra, tum quod sanguinem syncerissimum, calidissimũq; optineat: colligũt calidissimũ esse gestatum in utero foetũ. Quod si est etiã pueros quãto gesta

tis in utero propiores sunt, tanto esse florentibus aetate calidiores. Alteri quod etiam plurimus sit in florẽtibus sanguis, ac copiosior quam in pueris. Ita ut eius occasione crebro his sanguis profluat. Quin etiam quod flauae bilis succus, qui sanguine multo est calidior, plurimus his sit, propterea calidiores esse florentes, quam pueros, confirmant. Rursus illi ab ipsis functionibus quod tum augeantur, tum plura, quam pro corporis sui portione, alimenta tum appetant, tum conficiant, ualidum esse in pueris calorem asserunt. hi contra humiditatis occasione, potius, quam caloris ui, augeri illos contendunt. At con coctione non modo florentes non uincere, sed etiã longe ab ijs pueros uinci. Nam & uomitiones ijs ex concoctis cibis accidere, & deiectiones humidas, asperasque, ac a succo alienas. Quod si appeũt plura, nihil id facere ad caloris robur. Primũ enim id nõ accidere caloris copia, ut animal appetat plura. Immo contra, refrigeratis scilicet his partibus, quibus appetentia debetur. Deinde quoniam nõ tantum ad nutritionem, sed etiam incrementum, alimentum moliuntur. Idcirco etiam pluribus nutrimentis ijs esse opus. Iam uero reliquis functionibus uniuersis, etiam nõ obscure, inferiores esse pueros his, qui florenti sunt aetate, ut qui nec ingredi, nec currere, nõ portare, nec quicquam in summa agendorum operum similiter obeant, Cum florẽtibus,

tũ sensuu

tum sensum omnem, tum intellectum ad summam perfectionem, bonitatemque peruenisse dicant. In summa puerum adhuc imperfectum esse florentẽ, animal perfectum. In perfectis rationabile esse, maxime actiuum maximeque princeps elementum pollere. Quin somno quoque plurimo deditos pueros uidere licet, contra minimo florentes esse contentos. Quanque hunc quoque, aliter accidere, ne insanũ quidem hominem censere aiut, quam calido uicto quodammodo grauatoque humoris copia, ueluti tum ex temulentis intelligere licet, tum ijs, qui balneo liberalius sint usi. Ita uero & papauer somnificum esse, & mandragoram, & lactucam, & omnia quae humidiore, frigidioreque tẽperie sunt. Ac tales quidem de propositarum aetatum temperie rationes utrinque afferuntur. Omnes enim recensere, superuacuum uidetur. Cum formula ipsa epicheREMAtũ, uel ex ijs, quae retulimus, satis clare perspici possit. Eminus enim utrique, fermeque a secundis priora colligunt. Ac tanque iam sciat auditor quemadmodum auctio, quemadmodum concoctio, & quemadmodum nutritio fiat, uerba faciunt. Simili modo de sensu, de motu, de functionibus, tum naturalibus, tum quae agi sunt idoneae, disputant. De somni quoque generatione & ciborum natura, mentionem, faciunt, quorum nullum simplex promptũque cognitu est. Sed & multam disquisitionem requi-

 rit, nec

rit,nec poteſt fortaſſe ulli compertum eſſe,niſi qui prius humidam,ſiccam, calidam, frigidamq; temperiem ſciat agnoſcere. Quicquid enim eorum ue luti ſcientes dicunt,id ſi docere eos cogas, prorſus diſputationem de temperamentis,hanc ſcilicet cui nunc inſiſtimus,deſyderabunt. Quare per mutua & ex mutuis,fiunt ijs demonſtrationes. Ex ijs qui dem quæ nunc quærimus,ceu iam ſint cognita,cũ de actionibus diſputant,& ciborum ac medicamẽ torum facultates inueſtigant, ac de ſomno, & alijs id genus diſſerunt. Rurſus autem quæ nunc ſunt propoſita per illa, ueluti prius iã nota demonſtrãt. Ego uero eiuſmodi demonſtrationes non probo, quin ſi fateri uerum oportet,nec demonſtrationes eas cenſeo,ueluti diffuſius in alijs oſtendi, ſatiuſq; eſſe in omni docendi genere exiſtimo,ordinem cõ ceptionum diffinire. Si igitur principium omnis quæ de temperamentis ſuſcipitur diſputationis, tractatio de elemẽtis eſt,ſint ne ea impatibilia prorſuſq; mutationis expertia,alterari, mutariq; potentia, ab illorum uero cognitione, ſecunda deinceps eſt,propoſita nunc diſputatio,non utiq; ſumenda eſt ipſorum fides ex ijs,quæ nõ dum ſciuntur,ſed ſicuti tum rectum eſt, tum uero iuſtũ, quod ſumẽ dum ad demonſtrationem eſt,uel euidens aliquid ſit oportet,uel quod prius fuit demõſtratum. Nõ eſt igitur neq; de ſomni generatione mentio faciẽda,neq;

da,neq; de concoctione,neq; auctiõe, neq; de alio id genus ullo, ſed ab ipſa ſola,nudaq; ſubiectarum rerum ſubſtantia,diſquiſitio facienda,ſicuti in primo libro fecimus. Quippe ſtatuentes aliud eſſe, quod energia, ſiue actu ſit, aliud quod poteſtate, de eo quod actu iam calidum,frigidum, humidũ, ſiccum ue ſit,prius diſſerendum eſſe diximus,ſubinde ad ea quæ poteſtate ſint ueniendum. Porro eorum, quæ actu,calida,frigida,humida,ſicca,ue ſunt,obuia, promptaq; omnibus cognitio eſt, utpote quæ tactu diſcerni queãt. Qui ſcilicet, & ignẽ ipſum calidum eſſe docuit, & glaciem frigidam. Quod ſi alia quapiam ratiõe notionem,agnitionẽ que calidi, frigidi ue habent, dicant hanc nobis. Inauditam enim ac nullius effectus ſapientiam promittunt. Immo ſi uerum fateri licebit ſtuporem potius,ſi rerum ſenſibilium alium quempiam habere ſe iudicem meliorem putent, quam ipſe ſit ſenſus. Atqui ſi eorum,quæ actu calida ſunt,alius eſſe iudex q̃ tactus, nullus poteſt, tangant iam deinceps multos uiros,tum ſenes, tum adoleſcentes,tum pueros, tum infantes. Ita enim inuenient, qui magis,minus ue calidi ſint. Si de rebus ſenſibilibus ratiõales demõſtratiões quærũt,iã de niue ipſa inquirendũ eſt,cenſenda ne ſit,ſicut oĩbus hoĩbus apparet,candida,an ſicut Anaxagoras aſſeuerauit, nõ cãdida. Iã uero de pice ſimili modo coruoq;, ac

reliquis

reliquis omnibus estimandum. Necque enim si non habenda est oculis fides de albo quod uident, de nigro sine demonstratione fides est habenda. Omnia igitur quae sensui apparent, si iam fide carere dicunt, nec olorem album esse dicant, nisi prius id uiderint ratione. Immo nec calcem, nec diem, nec solem. Ad eundem modum & de uoce, auribus fidē abrogent, & de odore, naribus, & de omni tangibili, ipsi tactus sensui. Et nōne haec sunt pyronis hesitatio, & nugae immensae? Sane equum fuerat, eos qui optimam sectam in philosophia elegissent, quae scilicet calidum, frigidū, humidum, & siccum principia & elementa statuit, non intantum disciuisse a uiris qui haec posuerunt, ut qđ omnis demōstrationis principia sunt, quaeque sensui, quaeque intellectui sunt manifesta non cognoscerent. Et profecto quisquis de his addubitat, frustra de aliis inquirit. Vtpote ne unde quidem sit incepturus quicq̄ sibi relinquens. Vnde igitur in tam diuersam uiam diuerterunt, ac sensibilium rerum cognitionem ratione consequi tentarunt? Ego sane ne cogitare quidē possum. Eoque quod actu calidum est, tactu iudico. Siquid autem adhuc calidum non est, sed ut tale fiat est idoneum, quod utique potestate calidum appellamus, id ratione inuestigare conor: hii uero omnia nescio quo pacto subuertunt, & in argumētis prolixe retoricantur. Sed hos mittamus. Illius tamen

men nūc minime obliti quod unum prauorū dog=
matū principium ſit, nihil de demōſtratione prius
meditatum ſimul res ipſas inquirere, ſimul ueluti
ſcientem quidnam demonſtratio ſit, demonſtrare
tentare. Denuo igitur ad propoſitum reuerſi, cali=
dum quod in ætatibus cognoſcere cupimus, pri=
mum & maxime, tactu iudicemus. Erit autem opti
mum iudiciū in uno, eodemq; unius infantis cor=
pore, poteſt enim & qualis calor illi ante bienniū
fuerit, in memoria reponi. Et qualis nunc ſit poſt
duos forte uel tris interpoſitos annos. Si nāq; mu=
tatio omnino ulla ad calidum, frigidum ue infanti
facta uidebit̃, nullum præterea negotium erit, qui
uſq; ad florentem ætatem futurus exceſſus ſit colli
gere. Quod ſi plures puellos pluribus conferre flo
rentibus ætate uelis, graciles gracilibus, quadratos
quadratis, & craſſa craſſis conferes, æque uero &
qui colore, & reliquis omnibus (quoad fieri po=
teſt) ſimiliter ſe habeant. Quippe ſi differentiam in
ætatibus inuenire ſtudeas, in ſimilibus q̃; maxime
licet naturis, eam inquiſitionem tutius facies. Porro
in contrariјs naturis hanc diſquirere non parui er=
roris eſt occaſio. Cum interim non tam explorato
rum corporum ætatis, q̃; naturalis temperamenti
gratia differentia exiſtat. Ad eundem modum, tū
uictu uniuerſo tum temporum, quibus explorat̃
ſtatu, pari modo ſe habētia corpora eliges, nō exer

H citatum,

citatum, requieto cõparãs, nõ balneo usum, ei qui eo nõ sit usus. nõ ieiunũ, saturo, nõ sicientẽ, ebrio: nõ eũ qui sole incaluit, ei qui ex frigore riget, nõ eũ qui uigilauit, ei qui dormiuit, nec denicꝫ eos quibus cõtraria est uel natura, uel uictus ratio, uel quælibet rerum circunstãtia. Sed reliqua omnia sint q̃ꝫ fieri licet paria, una ætate excepta: pari modo si unũ eundemcꝫ puellum cum seipso conferes, omnes eius externas circũstantias similes ad unguem seruabis: quo scilicet, si qua harũ alicuius causa ĩ calore & frigore differentia contigit, ætatis mutatiõi nõ imputet. Longam tibi experiendi rationẽ fortasse tradere uideor. Sed plane uerissimam, atcꝫ ex ipsa rei quæsitæ essentia desumptã. Sicut in his, quæ de demõstratiõe scripsimus, a nobis est proditũ. Tu uero fortasse compendiariã uoles minime curans, si falsa sit. Scito ergo nõ solũ falsam te, sed etiã longã ingressurũ uiã. Necꝫ tribus, quatuor ue annis, qđ requiris, inuenturum, sed tota uita in ignorãtia uersandũ. Quantũ enim accipi ex memoratorũ uirorũ controuersia licet, non est, quod putemus clare aliquid demonstrari posse. Sed nec rationabile omnino est, ex ijs quæ posteriora sint, ea probari quæ sunt priora. Ergo calidũ, frigidumcꝫ corpus quod saltem actu, nec adhuc potestate tale sit, sensu iudicemus, misso nũc tũ priorũ iudicio tũ reliquis omnibus notis. Et te iam ceu recte iudicaturũ, ad ipsã

experientiã

experientiã remitto. Meũ aũt iudicium ipse interpretator. Complura enim deinceps corpora, non puerorũ modo uerũ etiam infantium, adolescẽtiũ, & ætate florentiũ, curiose tangens, neutros uera locutos inueni, nec eos qui absoluto sermone calidiorem, nec eos qui frigidiorem esse florentẽ etatẽ, q̃ puerilem dixerunt. Si enim reliquis omnibus quæ extrinsecus adueniunt alterationibus circumcisis, eas quæ ex sola ætate proueniunt, differentias estimaueris, neuter absolute loquenti uidebitur tibi calidior. Quippe dissident eorum calores qualitate, quæ ex imparitate difflatus creatur. Cuius rei occasione nonnulli uel eos, qui secum uersentur, uel seipsos fallentes, alij puerorum, alij iuuenum, ualentiorem esse calorem autumant. Est enim puerorum, calor magis halituosus, & copiosus, & tangenti blandior, florentium calor subacre quiddam habet, ac non suaue. Hæc igitur tangenti occursus differentia, plures inducit, ut florentium corpus calidius esse pronuncient. Res uero aliter se habet. Quippe qui in uaria materia tactum suum ad calorem, tum ualentiorem, tum imbecilliorem, tum parem discernendum exercuerit, huic nõ dubito puerorũ calorẽ, florentium calori, uel parem uel ampliorem uisum iri. Est porro exercendi ratio hæc. Incipiendum enim ab eo qđ euidens maxime est. Balinearũ aer ita est aliqñ calens, ut nemo eum.

 ferat.

ferat. Sed uri in eo uersatus uideatur. Aliquando ita est frigidus, ut sudare in eo non sit. Iam tertium quoq; & ab his diuersum, quem utiq; maxime requirimus, temperatum aeris statum, quid refert dicere? Idem tres caloris status, in solij quoq; apparent aqua. Quippe quæ & calida adeo ut urat, & frigida adeo, ut ne calefaciat quidẽ, & temperata adeo, ut calefaciat modice, sæpe cernitur. Ergo si te uter sit calidior perconter, aqua ne temperata, an aer temperatus, neutrum dicere possis. Cum enim ambo similiter corpori blanda sint, & medio aeri tẽperie, alterum eorum dicere calidius esse, alterum frigidius, nulla dici ratione uidetur. Iam si intelligas aquam labri, ea esse caliditate ut ferueat, aut aerem balnei prorsus inflammatum, ab utroq; te pari modo deurendum constat. Rursus si aquam ita intelliges frigidam, ut procul a glaciando non absit, aut aerem prorsus refrigeratum, sic ut cum ningit, conspicitur, patet, quod utriusuis occursu pari modo refrigeraberis, rigebisq;. Ergo summum tum colorem, tum frigus similiter in aqua, similiterq; in aere finge praeterea medium amborum extremorum statum, simili modo in utroq; constitue, hoc casu quod in medio interuallo extremorum, & medij status tũ in aere est, tum aqua, easdem excessus distantiæq; rationes habebit. Tantoq; dices alterũ mediocri esse calidius, quanto alterum. Ad eundẽ

modum

modum & frigidius q̃ mediocre,tanto eſſe aquam aliquando dices, quanto & aerem. Tametſi ſuus utriuſq; occurſus tangenti,idem non ſit utriq;. Neq; enim ſimili modo aqua temperata ſicut aer temperatus tactu afficit. Et quid opus eſt in tam diſſimilibus exemplum proponam. Cum ipſe aer qui ſimili ſit calore,uarie tangenti occurrat, prout alias ueluti caliginoſus & halituoſus, alias ueluti fuliginoſus & fumoſus: interim purus omnino eſt. Igit in pluribus iiſdemq; differentibus æqualitas caloris conſiſtit. Quæ in conſyderatis quaſi inequalis ſit,imponit, propterea ſcilicet quod nõ undequaq; ſimilis apparet. Cæterum homo, qui rationes, quas propoſui expenderit,& ſenſum in multa particularium experiẽtia exercuerit, is nimirum æqualitatem caloris in pueris florentibuſq; inueniet,nec eo falletur,quod alter in humida,alter in ſicca ſubſtantia repreſentetur. Quippe lapis aliquando pari cum aqua calore eſſe poteſt, nullum eo faciente diſcrimẽ,quod lapis ſiccus ſit,aqua humida. Ita igit̃ mihi cum pueros iuuenes adoleſcentes millies conſyderaſſem,præterea eundem infantem, puerum, adoleſcentẽq; factũ nihilo calidior uiſus eſt. Nec puer q̃ ætate florens, nec ætate florens quã puer. Sed tantum quemadmodum dixi in pueris magis halituoſus,& multus,& ſuauis: in florentibus exiguus,ſiccus, nec ſimiliter ſuauis eſſe caloris occur-

fus . Siquidem puerorum ſubſtãtiæ, utpote humi dæ, multum foras effluit, florentium ſubſtantiæ parum utpote ſiccæ . Itaq; neuter eorum ſimpliciter uidet̃ calidior . Sed alter multitudine eius quod difflat̃,talter acrimonia . Quippe inſiti caloris puer plus habet,eiuſq; blandioris , ſi modo ex ſanguine & ſemine ortũ habet.In florentibus ætate,exiguus & ſiccus,nec ſimiliter ſuauis calor tangẽti occurrit. Ergo calidi,frigidiq; corporis ſolus tactus eſt index:humidi aũt & ſicci una cũ tactu,ratio . Quippe qđ' ſiccũ eſt,durũ prorſus eſt.At hoc tactu omnino dignoſcit̃. Non tamẽ ſi quid durũ eſt,idẽ ſtatim & ſiccũ eſt.Etenim inſeperabilis a ſicco corpore duritia eſt. Non tamẽ eius unius propria. Nam & quod a frigore concretum eſt, durum cernit̃ ſicut glacies. Quo utiq; minus ſicci,humidiq; ad eũda ſtatim diſcretio eſt , ante ſcilicet q̃ eſtimatũ ſit, quemadmodũ ſe in calore habeant & frigore. Neq; enim ſiquid cum ſummo frigore repreſentat̃ durum,id etiam ſiccũ eſt. Nec ſi quid cũ uehementi calore eſt molle,idẽ ſtatim eſt humidũ . Verũ cũ mediocriter eſt calidũ , tũ eſtimare durũ ne an molle ſit oportet. Si enim molle ſit,humidũ eſt:ſi durum, ſiccũ. Verum ſi hæc ita ſe habẽt partium,quæ in humano corpore ſunt ſiccæ, nulla eſt humida . Neq; enim tanta eſſe in eo frigiditas poteſt,ut aliquid in ipſo concreſcere in duriciem queat . Poteſt enim

quod

quod prius fuit fluxile, aliquãdo concrescere ueluti adeps. Quod enim oleosum in sanguine, fluxileq; & pingue est, ubi in frigidum uenit locum, cogitur: durum tamen ne sic quidem efficitur. Commode igitur dictum ueteribus est, humidissimam esse adipem. Secundo post eam loco carnosum genus. Eius plures sunt species, prima quidẽ quæ ꝓprie caro appellatur, quam scilicet nusq; in corpore per se inuenies, sed est perpetuo musculi pars. Ab hac cuiusq; uiscerũ propria substantia est. Eã Erasistratus parenchyma uocat. Quasiq; ꝓ re parua, leuiq; habet, parum intelligens cuiusq; uisceris actionem, huic carni acceptam referri: sed horum non est nunc tempus. Quod autem ipsum cerebri pulmonisq; proprium corpus proximũ adipi humiditatis ratione sit, ex mollicie eius coniectare licet. Non enim a frigido congelatur, cũ nec calore fundatur, propinquam ijs naturam habet medulla. Non est tamen eiusdem generis cum cerebro & spinali medulla, ea quæ in quolibet habetur osse. Sed cerebrũ & spinæ medulla eiusdem sunt generis. Reliquæ oẽs medullæ alterius naturæ sunt. Est tamen humidius ac calidius cerebrũ, q̃ spinalis medulla. Eoq; etiam mollius, præterea ipsius cerebri priores partes tãto sũt hũidiores, quãto molliores: omnia tamẽ hæc cute nõ hũidiora modo sunt, sed etiam frigidiora, unoq; uerbo omne exangue frigidius san-

dius sanguine prædito est. Proxima cuti est mollium neruorum natura. Duriores autem in humido & sicco, secundum cutis naturam se habent. Calore ab eius natura tantum absunt, quãtum consentiens est exangue corpus a sanguine prædito abesse: lienis autem renum, & iecinoris caro, tanto cute est humidior, quanto est mollior. Calidior autem quanto magis abundat sanguine. Iam cordis caro omnibus hijs tanto est siccior, quanto est durior. Calidior uero non modo his, sed etiam omnibus plane corporis particulis. Quod etiam sensu clare deprehendas licet, in pectoris animalis dissectiõe, si digitum in sinistrum eius sinum immiseris. Inuenies enim locum hunc omniũ, quæ in animali sunt non paulo calidissimum. At iecinoris, lienis, renũ, & pulmonis caro, simplicis cuiusdam naturæ est, circa cuiusqꝫ uisceris uenas, arterias, & neruos crescens. Cordis, simplex carnis natura non est: sed sunt in eo fibræ, quales in musculis cernimus, quibus caro circumheret. Cæterum non est idem fibrarum genus, sed quæ in musculis habentur neruorum, & ligamentorum sunt particulæ. Cordis propria quædam fibrarum est species, æque scilicet ut uenarum, tunicæ, atqꝫ arteriarum. Itemqꝫ intestinorum, uentriculi uteri, & uesicæ utriusqꝫ, licet enim in his quoqꝫ instrumentis propriã quandã uidere carnem, suis ipsorum fibris circumnascentẽ.

Atque

Atque hæ quidem carnes, cute ſunt calidiores: fibræ uero quàm cutis partim paulo magis, partim paulo minus, tum frigidæ, tum ſiccæ ſunt, partim ſimiles omnino cutis ſubſtantiæ. Porro omnes membranæ cute ſunt ſicciores, ueluti cerebri, & ſpinalis medullæ inuolucra, quæ mininges dicuntur. Sunt enim hæ quoq; membranæ. Iam ligamenta omnia quanto cute ſunt duriora, tãto ſunt & ſicciora. Tendones quoq; tametſi ligamentis ſunt molliores, at tamen cute luculenter ſunt duriores. Cartilago uero poſt ligamentum deinceps eſt, præterea medium quoddam inter ea corpus. Appellant id anatomici quidam νευροχονδρώδη σύνδεσμον, quaſi uero cartilagineum ligamentum dicas. Eſt autem id durum, cartilaginoſumq; ligamentum. Os uero omnium quæ cutis operit, duriſſimum eſt. At eorum quæ ex cute extãt ſicciſſimus ẽ pilus. Deinde cornu mox ungues, & ungulæ, & calcaria, & roſtra, quæq; his in ſingulis animalium ratione carentium ſimiles ſunt partes. Succorum optimus, & maxime proprius, ac domeſticus ſanguis eſt, huius ueluti ſedimẽtum, ac fex, atra bilis eſt. Quæ idcirco tum frigidior, tum craſſior ſanguine eſt. Sicut flaua bilis longe calidior, frigidiſſimum uero ac humidiſſimum omnium, quæ in animali habentur, pituita eſt. Inſtrumentum autem quo id cognoſcit, ipſe eſt tactus. Veluti Hyppocrates in libello de homi

 nis natura

morbi intemperies. Morbi quidem ea quæ a media temperie longiſſime abeſt. Sanitatis quæ paulum. definire autem modum ne hic quidem menſura, & pondere licet. Cæterum intemperamenti, quod intra ſanitatē habetur ſufficiēs nota eſt: quod nulla functio aīalis manifeſte ſit adhuc læſa. Quātum igitur interuallum eſt inter id, quod perfectiſſime functionem obit, & id quod manifeſte actionem aliquam habet obleſam, tanto eſt profecto & ſanitatis, & diſtēperantiæ, quæ intra ſanitatē cōſiſtit latitudo. Ab hac ꝓxima eſt intēperies morboſa, cū ſcilicet aīal intemperamēti uitio ægrotat. Nō enim huius tantū noxa laborat: ſed etiā alijs affectibus nō paucis, de quibus in ijs, quæ de morborum differentijs ſcribemus, diffuſius agetur. Nunc redeundum ad diuerticulum eſt: Sicuti enim naturali calore optimam ſeruante temperiem, humidum quod intra ſanitatis terminos eſt auctum, non adipem modo in homine, ſed etiam corpulentiam gignit, & adipem quidem partius adijcit, carnem uero multo liberalius auget. Ita rurſus, ſi humidum & ſiccū mediocritatē ad unguē inter ſe ſeruēt, calor autem in homine ſit minor, neceſſe eſt huius corpus adipe, ꝗ̄ carnis copia magis abūdet. At uero ſi calor augeatur, ſeruetq; mediocritatē altera cōtrarietas, minus erit ei aīali adipis ꝗ̄ carnis. Sicut e diuerſo ſi qñ pollet ſiccū, altera contrarietate mediū modum

dũ seruante, & gracilius & durius, corpus euadet. Hæc a me dicta sunt, patetq; no solũ rõne mõstratũ esse qđ simplices in aĩaliũ corporibus ĩtẽperies habeant, sed etiam quod singularum manifeste sint notæ. Nec eæ modo in calore, frigore, mollitie, & duritie: sed etiã in reliquis omnibus habituum corporis differentijs. Quarum de ijs, quæ ex gracilitate & crassitudine spectantur mox diximus, de reliquis nunc dicamus. Calida igitur & sicca intemperies hirsuta est, uerũ ea in summo. Mediocriter aũt quæ calida quidem est, sed in altera contrarietate mediocritatem habet. Similiter & quæ sicca quidẽ est, sed in calido & frigido media est tẽperie. Est ñi ea quoq; modice hirta. Nuda pilis sunt frigida oĩa tẽperamẽta, siue eã mediocriter se habent in humiditate, siue immodice. Cæterum ad summũ glabra est frigida temperies & humida. Minus hac, quæ frigida est, sed in altera contrarietate temperata. Ad huc minus, quæ frigida est & sicca. Quanquam putet aliquis sicut fieri non potest, ut in terra sicca herbæ nascantur, nutriantur, & incrementum capiant, sic nec pili in sicca cute. Est autem secus. Quippe terra, ut terra sicca dicitur. Cutis, ut cutis: itaque siccitas, quæ in terra est, maxime sine humore est. Quæ uero in hominis est corpore, & eius similium animalium, nec humoris est expers, & maxie omniũ ad piloRũ generationẽ est

idonea.

ticulis adipis aliquid allinat. Qua ratione etiã quæ hieme delitescunt animalia, non raro inueniuntur adipe obesa. Et fœminæ uiris sunt píguiores. Qđ scilicet fœmina mari est frigidior & plurimum domi uersatur. Ac quicunq; corporum habitus & tẽperamenti natura sunt & mediocri exercitatione utuntur, hos necesse est eusarcos esse, id uero est mediocri omnino corporis habitu. Quibus uero humidũ abundat, & calor a mediocritate summa non longe abest, hi corpulenti, siue carnosi fiunt. Corpulenti rursus fiunt, qui natura sunt temperati. Cæterum desides & otiosi uiuunt. Quippe dictum a ueteribus. commodissime est, consuetudinem acquisititiam esse naturam. Nec fortasse oportebit cum id iam semel dixerimus, in quouis etiam capite definire natura ne frigidior, an ex consuetudine quispiam sit redditus. Sed illud legentibus remittere. Me autem cõpendij causa proprios cuiq; temperamento corporis habitus persequi. Sũt igitur nonnulli qui & graciles sint, & uenas paruas habeant. Sed si ex ijs quempiam incidas, adeps excidet. Quam constat cuti, ad internam eius menbranam subnasci. Et raro id quidem in uiris conspicitur: in fœminis sæpissime inuenitur. Est nanq; tum frigidioris naturæ, tum uitæ magis desidiosæ eiusmodi nota, Si quidem adeps ex habitus frigiditate gignitur. Corpulentia, siue carnis abundantia ex

sanguinis

ſanguinis copia naſcitur. Mediocritas temperatæ naturæ eſt nota. Et corpulenti quidē, omnino plus adipis habent q̄ temperati. Nec tamen pro carnis ſemper portione adeps ſimul augetur. Sed alios habere plus carnis, alios plus adipis uideas, alijs ambo pari modo ſunt adaucta. Et quibus quidem ambo pari modo ſunt aucta, his tantum ſupra temperatā naturā humoris eſt, q̄tū & frigoris. Quibus autem plus eſt adipis, in his frigidi plus eſt, q̄ humidi. Eque ut quibus caro eſt plenior, his humoris plus iuſto eſt. Non tamen etiam frigoris. Cum enim calori intra debitos fines manenti, boni ſanguinis accedit copia, neceſſe eſt corpulentia ſequátur. Quantum autem ſupra mediocritatem eſſe ſanguis debeat, id quidem menſura & pondere, oſtendere non eſt. Ratiōe tradere licet. Quippe ubi nullum adhuc morboſum ſymptoma, craſſato corpori incidit, humoris abundātia intra ſanitatis interim eſt fines. Monſtratum enim nobis & in alijs eſt, non paruam in eo ſtatu, quæ ſanitas dicitur, neceſſario ſtatuendam eſſe latitudinem. Quin nunc quoq; in omni fere ſermone noſtro apparet. Qui temperatam, mediamq; naturam, reliquarum ueluti canonē ſemper ſtatuamus. Quæ uero ex huius utraq; ſunt parte, intemperatas cēſeamus. Quod utiq; non faceremus, niſi in ſanitatis ſtatu, maioris, minoriſq; ratio inueniretur. Eſt enim alia ſanitatis, alia

nis natura monstrauit. Cæterum quod frigida sit, unus tactus discernit. Quod uero humida quoque, pariter tactus, uisus, & ratio iudicant. Et tactus quidem ac uisus, quod talis ijs cernitur. Ratio uero, ubi non caloris copia, sed naturali humore talē esse definiuit. Ac particulæ quidem & succi corporis, adhunc modum se habent. De ijs, quæ temperamenta comitantur deinceps agendum. Comitāt enim ea & quæ dicta iam sunt: immo potius inseparabilia omnino sunt. A sicco quidem corpore duritia, ab humido mollicies. Si tamen cum tepido calore est: sed & crassitudo habitus, & gracilitas, temperata sequuntur. Non ea modo quæ naturalia sunt, sed etiam si qua ex longa consuetudine sunt contracta. Multos siquidem qui natura graciles fuerant, pingues redditos uidi, contraque qui pinguas fuerant, graciles. Illis quidem ex otiosa & delicata uita, toto temperamento ad humidius mutato. His uero multa tollerantia, & curis, & tenui uictu persiccatis. Dicemus uero & horum discernendorum notas. Satius enim est talis ne quispiam natura sit, an ex consuetudine redditus nosmet per aliquot signa discernere posse, quam ab alio id quærere. Sane eiusmodi signorum autor, æque ut reliquorum omnium, mirus est Hyppocrates. Siquidem quibuscunque latiores uenæ sunt, hi calidiores natura sunt. Quibus angustiores, contra magis frigidi. Ca-

di. Caloris nanque opus est has dilatare, flatuque extendere. Ita rationabiliter in idem fere recidit uenarum angustia, cum habitu pingui, & crassiore, habitus gracilis cum uenarum laxitate. Quod si quis simul pinguis, crassusque ē, ac uenas laxas habet, is cō suetudinis alicuius occasiōe nō natura pinguis est redditus. Sicut ediuerso, si quis angustas habet uenas, & gracilis est, ne hunc quidem talem esse natura necesse est. Quin cum fames urget mediocritatem ex laxitate uenarum, & angustia, non a caetero totius corporis habitu spectandā esse ait. Quippe qui angustas habent uenas, exigui sunt sanguinis, nec longam inediam ferunt. Quibus late, his copia sanguinis est, & citra noxam cibo abstinentur. Causae horum euidentes iam sunt, ijs qui animum aduerterint, tametsi a me non referantur. Sed quoniam non omnes aduertunt, necessum fortasse erit aliquid eorum causa dixisse. Quicquid in sanguine pingue, lene, & tenue est, id in calidioribus corporibus alimentum quoddam calido fit. In frigidioribus seruatur. Cunque id uenae transmiserint ubi in frigidas particulas incidit, quod genus membranae sunt in ijs concrescit. In partibus uero natura calidioribus, cuiusmodi carnosae sunt, a calore ipso absumitur, ac digeritur. Nisi sic ubi frigiditati temperamenti etiam uictus indulgentior, ipsis carnosis par

 ticulis

idonea. Siquidē ex ijs quæ filicea testa intecta sunt, nec crustatis, ueluti ostreis, locustis, cancris: sed nec ex ijs, quæ in cauernis delitescunt, quales sunt serpentes, nec quæ squamata sunt, cuiusmodi sunt pisces, oriri pili possūt. Sunt enim horum cutes ue re, atq; in totum siccæ ritu testæ, uel petræ. Cæterum ex his, quæ molli sunt cute, ut homo, quanto utiq; siccior calidiorq; cutis fuerit, tanto magis po test pilos gignere. Nā ut ab exēplo terræ, qđ illi ꝓ ponūt, nō recedamus: herbæ nec in sicca & squalēte admodum terra nasci possunt, nec in humida & lacustri: uerum cum absumi ceperit, redundātia humoris, tum enascuntur e terra. Augentur autem largius, ubi hæc quoq; siccescit: modice quidem in ue re, celerrime uero & plurimum ineunte æstate. Siccantur autem omnino, arefacta terra, æstate iā media, liceatq; tibi (si placet) nunc quoq;, sicuti in priore libro demonstratū est, uer ipsum, propterea qđ ex temporibus anni temperatum est, temperati cor poris id assimilare cuti, potissimumq; huius temporis medium. Tum enim terra quoq; ipsa, medio quodam statu humoris, siccitatisq; est. Quod autē ueris æstati est proximum, id iam sicciorem iusto reddidit terram, hoc etiam amplius, æstas inchoata, Quam igitur dico calidam, & siccam cutem hāc maxime terræ statui assimiles quæ abeūte sit uere, uel ineunte æstate. Nam media æstate in summo

est sicca

est sicca perinde ut testa intectorũ animaliũ tegmẽ non ut hominum, suum, asinorum, equorũ, aut alteriuscuiusquam eorum, quæ pilis uestiũtur. Quare si cutem terræ comparare uolunt, hactenus quoque rem consentire cum ĳs, quæ prius diximus inuenient. Ipsi uero sese ex omonymia non animaduersa fallũt. In sicca enim & calida cute multos magnosq; nasci pilos diximus. Nimirum ut de homine uel animali pilis prædito, non de ostreis, aut cancris uerba facientes. Quippe per omnem cutem digeritur semper aliquid a calido, quod secum etiam interni humoris nonnihil aufert, uerum in quibus humida cutis est, & plane mollis, qualis modo concrescens caseus, in his eorum quæ exciderunt, uiæ per cutem non manent, partibus scilicet eius, quæ prius dissidebãt, rursus inter se unitis. At in quibus dura est, non absimilis caseo iam coacto, perforatur quidem eorum quæ exeũt trãsfluxu. Cum autem rursus uniri per siccitatẽ nequeat, meatus ipsos immutatos seruat. Qui etiam perpetuo transfluentium ictu assiduè magis fistulantur. Si igitur quod trãsfluit uel halitus uel humor purus sit, halitui certe celer, minimeq; impeditus trãsitus est, humor in exilioribus spiramentis nõnunquã hæret. Aliquid etiam intro recurrere ad profundum cogitur. Sin ueluti fuliginosus, crassusq;, et terreus uapor sit, sub inde contingit ut in angustis spiramẽtis impactus:

 nec facile

nec facile rursum intro redeat, nec uacuari possit. Hunc igitur alius rursum e profundo subiens ferit, prorsumq; impellit, tum hunc rursus alter, atq; illũ alius. Ac multos mihi eiusmodi uapores, fuligino sos alium super alium impactos, temperie compli cari, coniungiq; intellige, ac unum eiusmodi efficere corpus, quale est ea, quæ foris cernitur fuligo, nisi quod his inquantum spissatum est, intantum etiam per transitus angustiam stipatum, in angustã prorsus redactum est formam. Vbi autem tale cor pus totum obstruxerit meatum deinceps iam uio lenter ictum, a similibus sui quibus exitus non est excrementis, totum interim propellitur. Adeo ut cute exire cogatur, iam lori formam adeptum. Ad similes autem, quod in meatu est impactum, herbæ, stirpis ue ueluti radici. Quod uero ex cute extat, ipsi ueluti stirpi, fit autem niger pilus, cum deu sto ui caloris uapore, excrementum in exactam fu liginem mutatur, flauus uero, cũ uapor minus torretur. Quippe quod tum est impactum flauæ bilis, non nigræ feculentum excremẽtum est. Albus uero pilus ex pituita nascitur. Rursus sicuti coloris flaui albiq; est medius, sic eius generatio ex pituito sæ, biliosæq; fecis media quadã natura ꝓuenit. Cri spi pili fiunt uel propter siccitatem temperamenti uel propter meatũ, in quo radicant. Et propter siccitatẽ quidẽ, ad eum modũ quo corigiæ, quæ igni plus

plus iusto siccantur. Et quid corigiarum meminisse est opus, cũ ipsos pilos, ubi igni propius sunt ad moti, protenus intorqueri uideas. Atq; ita quidem omnes Aethiopes sunt crispi. At propter meatuũ in quibus radicantur naturã, ad hunc modum Cũ exhalatio saepe imbecillior est, q̃ ut rectam uiam si bi moliri possit, pro modo quo inflectit̃, etiamme atũ suũ figurat. Interĩ uero exhalatio satis ualẽs est. Sed duriore cutis natura, recta ferri regione prohibita, in latus flectitur: ita ut extrinsecus uidere licet, nõ halitũ modo, aut fumũ, sed etiã flammã ipsã cũ sursum agi uetatur, diuisam utroq; uersus in obliquum agi Sic igitur corporis exhalatio, ubi prorsum agi prohibetur, obliquum sibi transitũ sub cute molitur. Donec longiore spatio collectam, aliquid eã urgeat, & foras flatu agat. Est qñ ambobus coeuntibus, & prima exhalationis, quae meatũ finxit imbecillitate, & cutis siccitate, obliquitas pilorũ radicibus contingit. Quales autem in radice finguntur, tales rationabile est perpetuo fore. Neq; enim durorum & siccorum corporum quippiã, nisi prius molliat̃, fingi in rectũ põt. Atq; haec quidẽ est pilorũ generatio. Sequens est, ut causas omniũ, quae tẽperamẽtis ĩ pilorũ, ꝑ aetate regiõe, & corporis natura differentijs cõtigũt, dicamus. Ergo Aegyptij, Arabes, & Indi, oẽs deniq; qui calidã & siccã regionẽ incolunt, nigros, exiguiq; incre

K ij menti,

menti,ſiccos,criſpos,&fragiles pilos habent. Contra qui humidam, frigidamq; regionem habitant, Illyrij,Germani,Sarmatæ,& omnis Scytica plaga, modice auctiles,& graciles,& rectos, & rufos optinent. Qui uero inter hos temperatum colunt tractum,hi pilos plurimi incremẽti,& robuſtiſſimos, & modice nigros,& mediocriter craſſos, tum nec prorſus criſpos,nec omnino rectos edũt. Et in ætatibus ad eundem modum infantium quidem pili Germanis Florẽtium ætate, Aethiopibus, Ephesborum, & puerorum, ijs qui temperatum locum incolunt,in robore, craſſitudine, magnitudine, & colore,ad portionem ſe habent. In corporum quoque naturis ad ætatum,& regionum portionem pili ſe habent. Pueri enim admodum parui nudi ſunt pilis. Quod utiq; nec meatus adhuc ullus illis in cute eſt: nec fuliginoſum excrementum. Incipientes autẽ pubeſcere, paruos, & imbecilles exigũt. At qui iam florẽt ualẽtiores,& multos & magnos, & nigros habent. Quod & frequentes iam meatus ijs ſint facti. Et fuliginoſis excrementis, præ ſiccitate, & calore abundent. Cæterum pili,qui in capite ſuperciliјs, & cilijs habentur, etiam pueris nobis innaſcuntur. Siquidem generatio ijs eſt, non qualis herbis,ſed qualis ſtirpibus, prima ratione a natura conditis,non temperamentum ex neceſſitate ſequẽtibus. Sicuti in libris de uſu particularum eſt monſtratum.

ſtratum:uerum hi quoq; quod quidem ſint, id naturæ arti acceptum ferunt. Quod nigri, rufi ue, uel alio quouis ſint colore, id ætatis temperamẽto omnino debent. Subrufi enim fere ſunt, quoniã quod in meatibus eſt impactum, nondum totum eſt nigrum. Quippe cum humiditas multa ſit, & tranſitus facilis & deuſtio imbecilla. Boni uero incremẽti, & modice craſſi ſunt, propter excrementorum quibus aluntur, copiam. Quippe ipſa pars corporis in qua fiunt, ſicca eſt. Tota nãq; calua oſſea eſt. Cutis uero, quæ illi eſt circundata, tanto reliqua totius corporis cute eſt ſiccior, quanto etiam eſt durior. Aſcendit tamen tum ab ijs, quæ circa cerebrũ ſunt, tum uero ex toto corpore, fuliginoſi excremẽti non parua uis. Quo fit, ut quale, ætate florentibus, totum eſt corpus, eiuſmodi iam infantibus fit capitis cutis. Eoq; rationabilius nonnulli procedẽte tempore calui redduntur. Quibus ſcilicet a primo durior cutis erat. Quippe monſtratum prius eſt ſeneſcentium partes omnes ſicceſcere. Fit autẽ cutis non paucis ueluti teſtacea, ubi ſupra iuſtũ fuerit ſiccata. In ea uero ſicut ex prioribus conſtat nihil naſci poteſt. Itaq; etiam interna manuum, & inferna pedum, ſemper glabra, & pilorum expertia ſunt. qđ ſicciſſimus, denſiſſimuſq; ſit tendo is, qui ſub cute habetur. Quibus autem ad ſummam ſicci eatem, cutis capitis non prouenit, imbecilli his omnino

nino, albícq; pili fiunt, quos uulgo, canos appellãt.
Imbecilli quidẽ, cõuenientis alimenti penuria; albi
uero propterea quod alimentum quo aluntur, ue=
luti ſitus eſt pituitæ, quæ ſpatio computruit. Vbi
enim meatus etiamnum manet, excrementum ue=
ro exiguum eſt, & lẽtum, ac languide a colore pro=
pellitur, nõ diſſimiliter putredini afficitur, iam cal=
ui fiunt homines. conſeneſcunt, a ſincipite magis.
Caneſcunt magis a temporibus, quoniã illud om=
nium capitis partium eſt ſicciſſimum. Hæret enim
cutis illic oſſi nudo, tempora uero humidiora ſunt.
Quod in his muſculi magni ſub cute habeantur.
Omnis autem muſculus carnoſus ſit. Caro, tum
oſſe, tum cute humidior. Eſt autem ei quod dici=
mus diligenter attendendum, ne imprudentes noſ
metipſos fallamus. Sicuti ſe fallunt multi ex ijs, qui
optimi uiſi ſunt medici. Qui ſi quem caluum uide
rint, ſtatim huic ſiccum eſſe totius corporis tem=
peramentum putant. Necq; enim ſimpliciter ita cõ
iectari oportebat. Sed prius illud definire præſtite
rat, humanũ corpus alijs æquabili per totum tem=
peramento eſſe. Alijs, nec ijs paucis inequabiliter
eſſe affectũ. Cũ eorũ aliæ particulæ mediocri & iu
ſto ſunt hũidiores: aliæ frigidiores, aliæ ſicciores,
aliæ calidiores, aliæ ꝓrius tẽperatæ, ac mediocres.
Porro huic maxime eſſe attentos cõuenit, ubi cor=
poris tẽperiẽ eſtimamus. Quippe ſi totum corpus
æquabiliter

æquabiliter conditũ ſit, omnẽq; partiũ ĩter ſe cõpe tẽtiã in latitudine, longitudine, & altitudine ſeruet: põt utiq; æquabiliter attẽperatũ eſſe id corpus. At ſi cui corpori Thorax collũ, & hũeri maximi ſunt, lumbi parui, anguſtiq;, & crura gracilia atq; ſicca, quomodo id dixeris omnibus particulis ſimiliter affectum? Quin ſi crura ei craſſa ſint, & lumbi lati. Thorax uero anguſtus, ne id quidẽ oibus partibus equabiliter eſt tẽperatũ. Sũt alia corpora, quibus maximũ eſt caput: alia quibus paruũ, quale paſſeribus. Iã crura aliis bleſa, aliis rara. Artuũ quoq; extrema aliis gracilia ſunt, aliis craſſa. Et thorax aliis ut dictum eſt, latus aliis tabulæ ritu anguſtus, quos Græci σανιδώδεις uocant. Vbi uero opertæ ſcapulæ illis, ſiue carne ũdiq; plenæ ſunt & alarũ more pronæ, nominantur a medicis eiuſmodi naturæ Græce πτερυγώδεις. Quantopere hæ ſint uiciatæ deperdito his paulo minus omni interno ſpatio, quo pulmo, & cor ſũt ſita, neminẽ latet. Innumeræ uero aliæ particularũ corporis plane affectiões ſũt. Vbi id a naturali analogia, ꝓtinus in utero matris ad inæqualẽ intẽperiẽ eſt mutatũ. Minime igiť in corporibus id genus, ex unica particula cõiectandũ de toto eſt. Neq; enĩ hi qui mores ex igenio corporis docere ꝓfitẽt, ſimpliciter de oĩbus ꝓnũciãt. Verũ ipſi quoq; experiẽtia docti, ſi quis impenſe hirto eſt pectore. Hunc audacem iudicãt, ſin cru-

ribus eſt

ribus est hirtis, salacem. Non tamen causam etiam adijciunt: neq; enim cum pectus habere leoni simile dicunt. Crura uero hirco, iam primam causam inuenerunt. Siquidem cur leo quidem audax, hircus uero salax sit, ratio etiam inuestigādum exigit, hactenus enī quod in re fieri cernitur dixere. Causam tamen eius omisere. Cæterum is, qui naturali speculatione est exercitatus, sicuti aliorum omnium, ita horum quoq; causas inuenire tentat. Propterea enim quod inequali partium temperamēto sunt, nō leo modo & hircus, sed etiam cæterorum pleraq; animalium, idcirco ad alias actiones aliud est pronum. Ac de his quidem Aristoteles commode tractauit. Sed quod ad rem propositam est utile, id iā apparet. Hominum scilicet temperamenta consyderantibus, singulas partium per se examinandas esse. Nec si cui thorax hirsutus est, huic totum corpus calidius, sicciusq; ex necessitate putandū. Sed plurimum in corde caloris esse, Eoq; audacē: posse uero aliquando etiam huius ipsius rei occasione accidere, quo minus totum his corpus similiter calidum siccumq; sit: quod scilicet plurimum caloris sursum huc spirauerit, atq; in ambientem abierit. Nam si tota corporis temperies est æqualis erit his statim thorax ipse uniuersus latissimus, uenæ amplæ, arteriæ magnæ, eædem maxime, uehementissimeq; pulsantes, tū plurimi per totum corpus pili.

Atq; hi

Atq; hi quidem in capite plurimi incremēti, nigri, & crispi. Vtiq; in prima ætate. procedēti uero tem pore caluities excipiet. Quin etiam eiusmodi hominibus cum æqualiter sunt attemperati, & robustum, & exacte deliniatum, & musculosum totum corpus erit. Tum cutis nigrior, durior, atq; hirsutior. Ad eundem modum, si contraria omnia in thorace sint, ac æqualis in toto corpore temperies uigeat, id est, si humidiores & frigidiores uniuersæ corporis partes sint, thorax quidem angustus, & glaber erit. Sicuti etiam totum corpus pilis nudū. Cutis uero mollis & alba, capilli subrufi, potissimū in iuuentute, hi in senectute non caluescunt, tumidiq; statim & ignaui, & segnes, adde etiam paruis uenis, ac minime conspicuis, & adiposi fiunt. Idem neruis, musculisq; imbecillis, & artubus, parum exacte deliniatis, & blesis. At ubi uaria partium temperies est, ex una earum pronunciare de toto corpore non licet, sed adeundæ singulæ sunt: estimandumq;, quo temperamento uentriculus, quo pulmo, quo cerebrum, ac reliquarum per se unaqueq; seorsum sit. Atq; hæc quidem ex functionibus noscenda. Cum nec manuum contrectatiōe, nec oculorum inspectione inuenisse temperiem eorum sit. Simul autem pensitandus, & continentium ea partium affectus est, quarum omnium extrema est cutis. Hæc in nostra regiōe, quæ utiq; temperata est

subiectarum partium naturam prodit. Quanquam nec in ea simpliciter loquenti omnium. Sed duntaxat earum, quae similem habent cuti temperiem. At in his quae sub ursa & sub meridie sunt locis, quoniam corporum quae i altero sunt, calor in altum a circundante extrinsecus & uicente frigore est fugatus. Alterorum in cutem, a b extremo calore attractus prodijt, non licet ex eo affectu, qui in cute cernitur, internarum particularum temperies clare discerni. Quippe corporis temperies in regionibus, ijs quae a temperie recesserunt, lequalis uisitur, externis scilicet, internisque partibus ad eundem se modum non habentibus. Gallis enim & Germanis, & omni Thracio, ac Scithico generi frigida, humidaque cutis est. Ideoque etiam mollis, alba, & pilis nuda. Omnis uero naturalis his calor in uiscera una cum sanguine confugit, ubi dum agitatur, & premitur & feruet, iracundi, audaces, & praecipitis consilij redduntur. Ethiopibus uero & Arabibus, omnibus denique ijs, qui ad meridiem incolunt, natura cutis ex ambientis aestu & naturali calore foras acto, usta, dura, sicca, & nigra redditur. Toto corpore naturalis quidem caloris exiguam optinente portionem. Sed alieno, atque adscito incalescente. Quippe id quoque ab Aristotele in multis est traditum. Estque illi, si alteri ulli attendendum, ac in singulis corporibus estimandum suo ne & proprio, an ascititio calore incaleant.

ant. Quæ enim putrescunt, omnia adscititio calore sunt calida, proprio frigent. Qui meridianam plagam incolunt adscititio calore sunt calidi, proprio frigidi. Iam apud nos quoque naturalis calor hieme est uberior, adscititius minor. Aestate contra adscititius maior, naturalis minor. Omnia nanque hæc definiat oportet, qui recte temperamentum est cogniturus. Neque enim omnino si cutis nigrior apparet, iam totus homo calidior est. Sed si ita est, cæteris omnibus simili modo se habentibus. Siquidem si alter in sole uersatus diutius est. Alter in umbra, illi nigrior, huic albidior cutis erit. Verum hoc ad totius temperamenti alterationem nihil facit. Ipsa nanque cutis sub sole diutius habita siccior, in umbra, humidior euadet. Non tamen naturalis temperies, uel iocinoris, uel cordis, uel alterius cuiusquam uisceris, statim mutabitur. Optimum igitur fuerit, sicuti prius est dictum, cuiusque seorsum particulæ temperamenti notas comparasse. Verbi gratia uentriculi, si is bene concoquit quod temperatus sit. Sin non bene concoquit, intemperatus, si nidorosos, uel fumosos edit ructus, quod igneus in eo calor sit. Sin acidos, imbecillus & infirmus. Simili modo, si qui bubulam, & omnia quæ concoctu difficilia sunt: concoquunt, quod eorum calor imodicus sit. Si qui hæc concoquere nõ ualẽt, sed

saxatiles pisces, & talia concoquunt, infirmus. Videndum autem his rursum, num succi alicuius, qui abunde confluat, culpa eiusmodi symptoma uentriculo accidat. Alijs enim ex capite pituita, alijs flaua ex iecinore bilis, in uentriculum confluit. Rarũ tamẽ hoc cernit̃ & paucissimis contingere. At cõpluribus a capite defluit pituita. Atq; id maxime Romae, ac locis perinde humidis. Caeterũ & quod raro accidit consyderandũ. Nihilq; pro superfluo habendum, aut negligendum. Siquidem ipse uidi, quibusdam perq; pituitosis hominibus, multam tamen in uentriculo colligi flauam bilem, quam cũ ante cibum aqua uino ue epoto, euomere debuissent, si quid ciborum priusq; uomerẽt, gustassent, & hos corrumperent, & capite dolerent. Cum hos quidam natura biliosos esse crederent. Quãquam essent toto corpore molles, & candidi, & glabri, & adiposi, & uenis, ac musculis parũ conspicuis, praeterea exangues, nec tangentibus admodum calidi. Vdi & qui bilem nunq; uomuerunt, qui tamen & graciles, & hirsuti, & musculosi, & nigri, & uenosi fuerunt, affatimq; calidi, si quis tangeret, uidebantur. Cuiusmodi habitu Eudemus philosophus erat. Sed incidit hoc loco speculatio quaedam anatomica id est, quae ad corporum dissectionem pertinet, quam aliqui medicorum, ignorantes, ex symptomatum dissonantia, magnopere anguntur, dũ

parum

parum intelligunt meatum illum, per quem iecur bilem in uentriculum euomit, alijs geminum esse, alijs unicum, id quod in quadrupedum dissectionibus uidere licet. Ac plurimum quidem unicus is est, in id intestinum quod pylori, id est, exitus fundi uentris, & ieiuni medium est, insertus. Græci medium id γαστρὸς ἔκφυσιν, quasi quiddam e uentre enatum uocant. Vel si geminus meatus sit, in ecphysin illam maior inseritur, minor in fundum uentriculi paulo supra pyloron. Inueniũ, sed tamẽ in paucissimis, superior pars maior, inferior minor. Caeterum quibus est maior, his in uentrem quotidie nõ exiguum bilis effunditur. Quam & euomant ante cibos oportet, & nisi id faciant, læduntur. Quibus autem unicus est omnino meatus, his tota bilis cõfluit in ieiunum. Quanam igitur ratione dignoscere hos licebit? Neq; enim dissecandos esse uiuos censeo, primum certe totius corporis temperamento, ueluti paulo supra est propositum. Deinde ijs quae infra excernuntur. Eudēmus enim biliosa mera, perpetuo per sedẽ excernebat: utpote, qui multam collegit bilem, cuius nihil in superiorem uentrẽ peruenit. Reliquis, qui scilicet & pituitoso erant corporis habitu, & bilem uomebant, his haudquaq; erat aluus biliosa. Quippe cum & minimum flauæ bilis gignerent, & eius plurima portio in superiorem uentrem peruenirent. Tertium notæ genus

in ipſis eſt uacuatis. Nam quibus in uentre bilio-
ſum excrementum gignitur, id porri uirorem præ-
fert. At quibus ex iocinore deſcendit, his uel plane
flauum eſt, uel omnino ſaltem pallidum. Praeterea
quibus ĩ uẽtriculo bilis illa gignitur, quæ porri co
lorem imitatur, debet omnino his cibus fuiſſe, non
panis, non ſuilla caro, ſimile ue aliquid, ſed neceſſa-
rio aliquid, quod his calidius fuit, necꝫ id boni ſuc-
ci Quibus autem ex iocinore in uentrem defluxit,
his flaua ea, pallida ue euomitur, etiã ſi boni impri-
mis ſucci fuit, quod ſumpſerunt. Etiam ſi ad ſum-
mum fuit concoctum. Imo uero magis ipſis qui ad
unguem concoxerunt, flaua uomuntur. Atqꝫ etiã
magis his qui diutius cibo abſtinuerunt. Quæ ue
ro bilis porrum refert, ijs ſolis gignitur in uentre,
qui uticꝫ concoxerunt male. Quin etiam ſollicitu-
do, ira, dolor, labor, exercitatio, uigilia, abſtinentia,
& inedia. ſucci flauæ bilis plus accruãt. Propterea
quod plus eius ſucci in iocinore gignunt. Sunt igĩ
tum hæc certa indicia, tum ad hæc, quo ubi ſiccum
& igneꝑ uentricoli calorem, cõuerſio ad biliosũm
ſequitur, panis, & ſuilla, & bubula caro, commodi-
us ꝙ ſaxatiles piſces concoquentur. Cum ſi ex ieci-
nore bilis affluat, ex comeſtorum mutatione nul-
la ſecutura ſit concoctionis diuerſitas. Atqꝫ his qui
dem diſcernitur, quod non temperamenti, ſed alte
rius cuiuſquam gratia prouenit. Ad eundem mo-

dum

dum si defluens a capite in uentrem pituita acidi ructus causa est, conueniet simili ratiõe hic quoq; a uẽtris proprio affectu hanc discernere. Equæ uero & capitis dolores ex propria ne eius intemperie, an propter uentris aliqua excrementa incidant discernendr Iam cerebrum ipsum cuius sit temperamenti, per se estimare est satius, q̃ ex corporis totius affectu. Ipsius autem per se consyderatio, ex canitie, catarris, tussi, distillatione, & saliuæ copia initur. Quippe quæ omnia id frigidius, humidiusq; esse doceant. Atq; his amplius si ex leui qualibet occasione, in hos deuenit affectus. At caluities ex siccitate prouenit. Nigrorũ aũt & frequentiũ pilorũ prouentus, equalis in cerebro temperamenti nota est. Ergo ad hunc modum de temperamentis ineunda nobis cõsyderatio est. Quanq; scilicet particulã seorsum propẽdentibus, nec ausis ex una pronunciare de omnibus. Quod utiq; nõnulli fecerunt, qui resimos, hũidos, adũcos, siccos esse dixerũt. Et quibus parui sunt oculi siccos. Quibus magni hũmidos. Atq; de hoc quidẽ parũ inter eos cõuenit. Alij nanq; eorum, qui scilicet humidis particulis oculos adnumerãt, ubi eos maiores uidẽt, i ijs hũiditatẽ tẽperamẽti pollere existimãt. Alij caloris uehemẽtia, qui ĩ pria formatiõe sursũ cõferti magis copiosiorq; ferebat̃, ñ oculos mõ, uerũ etiã os ipsũ et reliquos oẽa meatus ãpliores factos aiũt, ita ñ hũiditatis

ditatis id, sed caloris indicium esse. Verum ambo a ueritate aberrant, uno modo, eoque cõmuni, quod unius particulæ occasione de toto corpore pronũciare sunt ausi. Altero qd' formatricis in natura uirtutis, quæ artifex facultas est, & particulas secundũ animi mores effingit, parum meminerunt. De hac nanque Aristoteles dubitauit: nunquid diuinioris originis sit, atque a calido, frigido, humido, & sicco, res diuersa, quo mihi minus recte facere uidentur, qui tam temere de rebus maximis pronunciant, & solis qualitatibus formandarum partium causam assignant. Rationabile enim est, hæc organa esse, formatorem aliũ. Sed & citra tam arduas quæstiones, inuenire licet, sicut ostendimus, humidam, siccam, frigidam, calidamque temperiem. Errant igitur qui proprijs indicijs neglectis, ad ea quæ longe posita sunt, & magnæ quæstioni fuerũt, atque ad hunc usque diem optimis philosophorum d ibitata sunt conuertuntur. Neque enim propterea quod pueri nasis magis sunt resimis, florentes ætate magis aduncis, idcirco rationabile est resimos omnes humidos censere, aduncos siccos. Sed fieri potest, ut formatricis uirtutis eiusmodi opus sit, potius quam temperamenti. Quod si temperamenti est nota, at certe eius quod in naso tantum habetur, non eius qd' in toto corpore nota fuerit. Quare frustra illd' prædicant, in siccis natura temperamentis nasum acutum, ocu-

tum,oculos canos, tempora collapsa. Quod scilicet in affectibus ijs,quæ corpora liquant, atq; supra q; par est,inaniunt,hæc cõtingãt. Sæpe nanq; sic accidit:sepe non ita. Sed uidere licet totius corporis habitum,& mollem, & pinguem, & album, & carnosum,cum tamen oculi sunt parui,& nasus acutus.Rursus siccum,macilentum,nigrum, & hirsutum,ubi magni sunt oculi,& nasus resimus,præstat igitur,siquidẽ de solo agitur naso, ut ex eo resimo,humiditatem, ex eo adunco siccitatem coniectes.Nec de totius animantis temperie ex his particulis pronuncies.Pari modo oculorum,& alterius cuiuslibet partis proprium temperamentum ex proprijs indicijs estimare est satius.Ergo de totius corporis temperie non recte ab una quapiam particula iudicium sumitur.Cum siue humoris uincentis,siue caloris,siue etiam amborum, cesios oculos indicium statuere oportet, utiq; proprij ipsorum sic,non omnium totius corporis partium,temperamenti documentũ erunt. Neq; enim si dura & macra crura sunt, omnino siccum est totius corporis temperamentum.Alij nanq; affatim carnosi,& pingues,& crassi,& prominenti uentre, & molles,& candidi etiam cum eiusmodi cruribus cernuntur.Verum si totius corporis tẽperies, pari ratione se habeat, sicci omnino sunt, quibus macra sunt crura.Humidi,quibus crassa.præterea qui

M ̈. bus acu-

bus acutus est nasus, aut aduncus. Hi sicci, quibus resimus humidi. Ad eundē modū de oculis, temporibus, cæteris deniq; omnibus particulis, iudicandum Quibus impar temperamentum est, nec omnium particularū idem, alienū a ratione est, ex unicæ particulæ natura, de omnibus senteñā ferre. Porro tale quippiam plurimis eorum imposuit, cū nō de hominum modo, sed etiam aliorum animalium totius corporis tēperamēto, ex indicijs, quæ in cuto tantum spectant̄, iudicium ferre sunt ausi. Neq; enim si dura cutis est, necessario siccū est animas. Sed fieri potest, ut tantum cutis sic sit affecta. Sed nec si nigra hæc hirta ue est. Simili modo, nec si mollis hæc, depilis ue est, humidum ex necessitate totū est animal. Verum si per totum æquabiliter est attemperatum, ratio est, ut qualis sit cutis, talis sit & reliquarum partium unaquæque. Sin inequaliter, non item. Quippe ostrearum totum corpus humidissimum est, cutis ipsa siccissima. Est enim ijs qua tegunt̄ testa, cuiusmodi est nobis cutis. Atq; hinc illis Græce nomen οστρακοδερμα enim nominantur omnia eiusmodi animantia, propterea quod cutis ijs ostraco.i.testæ adsimilis. Iā malocostrata, id est quæ molli testa integuntur, ueluti marinæ locustæ & camari, & cancri, cutem quidem habēt siccam, reliquam uniuersam temperiem humidam. Immo uero illud ipsum humiditatis in carne nonnunquā animali-

animalibus causa est, quod siccam, terrenatq; portionem natura his uniuersam circa cutem reponit. Non est igitur putandum, nec quod cutis ostreis sicca est, illico carnē quoq; esse siccam. Nec quod hæc præhumida, muccosaq; est, iam cutem quoq; eiusmodi esse. Quippe equum est quanq; particulam ex seipsa dignosci. Ergo tū i his peccāt, ij qui cōmētarios de tēperamētis nobis reliquerūt, tū quod id omittūt, qd' Hyppocrates rectissime admonuit, spectandū esse ex quibus, in quæ mutatiões fūt factæ. Fit eni non raro, ut præsens nota prioris tēperamēti sit, nō eius quod in corpore nūc habeat, uelut si quis annos natus sexaginta denso pilo sit, nō quod calidus & siccus nunc sit, sed quod ante talis fuerit, consistant autem ei prius geniti pili. Ad eundem modum, quo herbæ, quæ uere suntenatæ, nonunquam perseuerāt æstate. Alijs enim spacio & paulatī, cōtigit a pluria illa hirtitate mutari. Labētibus scilicet pre nimia siccitate pilis, alijs diutissime pili permanēt utiq; qui nec ī pcessu tēporis admodū siccāt, ēt a prīo ualētē habuerūt originē. Arborū ritu, quarū radices ī terra ualēter cōprehēderūt. Caue igit̄ si quē admodum pilosum uideas, hūc statī melācholicū putes. Sed si quidē floret adhuc ætas, nondū esse talē. Sin iā declinat, melancholicū existima. At si senex est, nō itē. Fiunt nanq; melācholica tēperamenta, ex sanguinis adustiōe: Cæterū id pa

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ti incipit, non statim est percoctus, uerum hirtus abūde, qui calidus & siccus est, celeriter erit. Si modo eorum, quae proposita sunt, meminimus. Nō illico melancholicus. Quippe cutis dēsitas, crassiorum excrementorum transitum remorans in temperamentis, quae calida in summo sunt, comburi ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qd' pilos creat, quale olim procedente tempore in uasis sanguinis est futurum. Tū haec igiť omissa prioribus sunt. Tum praeter haec quod ex natura excrementorum, indefinite de temperamentis pronunciant. Putant enim particularum temperiem, similem esse cum excrementorū natura. Id uero usqꝫ quaqꝫ uerum non est. Sed fieri interim potest, ut pituitosa excrementa colligantur, nec tamen humida sit particula, immo frigida omnino: humida uero non omnino. Quippe cum siccam quoqꝫ esse liceat. Quod autem eis imposuit, facile animaduertitur. Non enim norunt quod ex cibis, nequaquam ex ipso corpore nostro, pituita fit. Quare nihil miri est, si ubi ingestos cibos (qui humidi fortasse natura sint) non uincit, simile ijs, ipsum quoqꝫ excrementum creet. Nō est igitur quod opinenť, tanqꝫ corpus siccum est, itidem excrementum quoqꝫ esse siccum. Etenim si quis ab initioícciore, frigidiore qꝫ temperameto statim fuit, is non melancholicus est, sed utiqꝫ ab excrementis pituitosus. Quod

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si ex habitus mutatione, frigidus, siccusque est redditus, necessario hic talis iam etiam melancholicus est uerbi gratia, Si quis ante calidus & siccus, ex sanguine urendo plurimã generauit atram bilẽ. Est enim is præterquam quod siccus est & frigidus, protinus etiam melancholicus. Sin a principio frigidus & siccus fuit. Habitus quidẽ corporis eius albus, mollis, depilis, uenis, articulisque parum expressis, gracilis, & tangenti frigidus, animus uero minime audax, & timens, & tristis, non tamen excrementa huic melancholica sunt. In his igitur omnibus peccant plerique medicorum ex eo quod proprias notas respuunt, atque ad ea quæ non perpetuo, sed frequenter accidunt, conuertuntur. Eiusdem erroris occasione, & quod excalfacit, id etiam siccare omnino putãt. Hoc enim ueluti coronide summaque uniuersi sermonis addito, secundum iam librum finire statui. Quippe phlegmone obsessas partes calida perfundentes aqua, atque ita uacuari ab ijs humorẽ cernentes, clare indicatum arbitrantur, siccitatẽ omnino calori succedere. Neque id modo ubi cum siccitate is, uerum etiam ubi cum humore est coniunctus. Cæterum non est idẽ uel uacuasse ab aliquo humorem, qui locis quibusdam sit dispersus, uel propriam particulæ alicuius temperiem sicciorẽ reddidisse. Siquidem inequalis quædam in his, quæ phlegmone laborant partibus, intemperies est, similari-

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ti incipit, non statim est percoctus, uerum hirtus abūde, qui calidus & siccus est, celeriter erit. Si modo eorum, quae proposita sunt, meminimus. Nō illico melancholicus. Quippe cutis dēsitas, crassiorum excrementorum transitum remorans in temperamentis, quae calida in summo sunt, comburi ea cogit. Ita fit, ut tale ijs nunc sit excrementū, qd' pilos creat, quale olim procedente tempore in uasis sanguinis est futurum. Tū haec igit' omissa priooribus sunt. Tum praeter haec quod ex natura excrementorum, indefinite de temperamentis pronunciant. Putant enim particularum temperiem, similem esse cum excrementorū natura. Id uero usq; quaq; uerum non est. Sed fieri interim potest, ut pituitosa excrementa colligantur, nec tamen humida sit particula, immo frigida omnino: humida uero non omnino. Quippe cum siccam quoq; esse liceat. Quod autem eis imposuit, facile animaduertitur. Non enim norunt quod ex cibis, nequaquam ex ipso corpore nostro, pituita fit. Quare nihil mirí est, si ubi ingestos cibos (qui humidi fortasse natura sint) non uincit, simile ijs, ipsum quoq; excrementum creet. Nō est igitur quod opinent', tanq; corpus siccum est, itidem excrementum quoq; esse siccum. Etenim si quis ab initio sicciore, frigidiore q; temperameto statim fuit, is non melancholicus est, sed utiq; ab excrementis pituitosus. Quod

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si ex habitus mutatione, frigidus, siccusque est redditus, necessario hic talis iam etiam melancholicus est uerbi gratia, Si quis ante calidus & siccus, ex sanguine urendo plurimã generauit atram bilẽ. Est enim is præterquam quod siccus est & frigidus, protinus etiam melancholicus. Sin a principio frigidus & siccus fuit. Habitus quidẽ corporis eius albus, mollis, depilis, uenis, articulisque parum expressis, gracilis, & tangenti frigidus, animus uero minime audax, & timens, & tristis, non tamen excrementa huic melancholica sunt. In his igitur omnibus peccant plerique medicorum ex eo quod proprias notas respuunt, atque ad ea quæ non perpetuo, sed frequenter accidunt, conuertuntur. Eiusdem erroris occasione, & quod excalfacit, id etiam siccare omnino putãt. Hoc enim ueluti coronide summaque uniuersi sermonis addito, secundum iam librum finire statui. Quippe phlegmone obsessas partes calida perfundentes aqua, atque ita uacuari ab ijs humorẽ cernentes, clare indicatum arbitrantur, siccitatẽ omnino calori succedere. Neque id modo ubi cum siccitate is, uerum etiam ubi cum humore est coniunctus. Cæterum non est idẽ uel uacuasse ab aliquo humorem, qui locis quibusdam sit dispersus, uel propriam particulæ alicuius temperiem sicciorẽ reddidisse. Siquidem inequalis quædam in his, quæ phlegmone laborant partibus, intemperies est, similari-

bus scilicet corporibus a proprio temperamento nondum amotis, sed assidue adhuc in mutatione atq; alteratione uersatis, omnibus nimirum interpositis inter eas spaciolis, fluxione refertis. Quæcũq; igitur calida humidaq; natura sunt, cum sic affectis admouentur, ipsa quidem superuacanea quæ media similarium spacia occuparunt, euocant. Corpora tamen ipsa tantum abest, ut siccẽt, ut etiam illis humorem adijciant. Ac ipsa quidem ueritas ita se habet. Demonstratio tamen euidens dictis requiritur. Verum eam cum & longiorem existimem, q̃; ut huic libro inseratur, & auditorem desyderet, qui medicamentorum facultatis sit non ignarus, in præsens differo. Cæterum ubi in tertio libro de omni temperamentorum genere tractauero, ac de ijs, quæ potestate calida, frigida, humida, siccaq; sunt omnem methodum indicauero, mox integrum libellum scribere de inequali intemperie decreui. Quippe si absoluetur a nobis uniuersa de temperamentis disceptatio, ad medendi methodum non parũ adferet commodi

Galeni de temperamentis, Thoma Linacro Anglo interprete, Libri secundi, finis,

GALENI DE TEMPERAMENTIS, Thoma Linacro Anglo interprete Liber tertius.

AC quod energia, siue actu calidorum, frigidorum, humidorũ, & siccorum unũquodq; tale esse dicat, uel qđ summã habet eiusmodi qualitatẽ, uel qđ uincit in eo id genus qualitatum aliqua, uel quod ad cognati generis mediocre aliquid, uel ad unumquodlibet a nobis sit collatum, prius est traditum. Monstratum praeterea est quemadmodum ea quis agnoscere exacte possit. Reliquum est, ut de ijs, quæ talia potestate sunt differamus, si tamen prius explicuerimus, quid ipso potestatis nomine significetur. Est autem breuis eius & facillima, & clara explicatio: Quippe quod quale dicitur, tale nondum est, sed põt tale esse, id hoc esse potestate dicimus. Homiẽ uerbi gratia, qui mõ natus fuit, rõnalẽ, & auẽ uolatilẽ, & canẽ uenaticũ, & equũ celerẽ. Scilicet qđ eorũ unũ quodq; futurũ omnino est, si nihil id extrinsecus ipediat, hoc ceu iã id sit, appellãtes. Vñ arbitror hæc esse potestate, nõ actu dicimus, perfectu nãq; est. ac iã præsens, ipsa energia, siue quod actu est. Quod uero potestate est, imperfectum, & adhuc futurum, atque ut fiat quidem id quod dicitur, ueluti hab.

luti habile, non tamen adhuc subsistens. Siquidem nec infans rationalis iam est, sed talis futurus, Nec qui modo aeditus est canis, uenator, qui scilicet adhuc non uideat, sed quod uenari queat si ad iustum perueniat incrementum, sic nominatur. Ac maxime quidem ꝓprie sola ea potestate esse dicimus, in quibus natura ipsa suopte impetu ad absolutionem uenit. Vtiq; si nihil ei extrinsecus impedimento sit. Praeterea quaecunq; fientium (ut sic dicam) continentes materiae sunt. Nec refert continentes, an conuenientes, an proprias dicas. Quippe cum ex omnibus iudicetur, quod propinquũ est, quod q; nec alia intercedente mutatione sic dicitur, uerbi gratia cum sanguinem potestate carnem appellas, quoniam minimam mutationem ad carnis generationem requirat. At non qui in uentriculo habetur concoctus cibus, continẽs carnis materia est. Sed prius sit sanguis oportet, longius etiam absunt, maza & panis. Quippe quae ut caro fiant, certas sui mutationes requirant. Caeterum haec quoq; omnia, potestate caro dicuntur. Etiam ante haec ignis, aer, aqua, & terra. Etiam horum ipsorum communis materia. Atque haec quidem omnia magis, minusue abusiue loquentibus nobis dicunt̃. Primus autem modus eorũ, quae potestate esse aliquid dicuntur, maxime est ꝓprius. Proximus huic est eorum, quae sunt propinqua materia, ueluti si fumi ꝑ

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dam exhalationem flammam esse, aut halitum aerē dixeris. Dicitur potestate esse, & quod ei quod ex accidenti dicitur, est ex aduerso positum, ut si carno si quis iuuenis in frigida lauationem, corpus eius ex accidenti, non ex propria potestate calefacere di cat. Ergo tot modis etiam potestate calida, frigida, humida, & sicca dicentur. Dubitabitur quoqꝫ non absurde, cur Castoreum, uel Euphorbium, uel Py rethrum, uel Struthion, uel Nitrum, uel Misy, cali= da esse dicamus. Rursus lactucam, uel cicutam, uel mandragoram, uel salamandram, uel papauer, fri= gida. Vtrum ne sub prædictis iam modis compre hendantur, an alia quapiam ratione dicantur, quæ dicta non dum sit. Bitumen nancqꝫ resina, & sæuū & oleum, & pix, calida potestate sunt, quod uticqꝫ energia calida celerrime fiant. Etenim celerrime in= flammantur. Præterea cum corporibus nostris ad mouenť, ea manifeste calefaciunt. At Calcitis, Mi= sy, Synapi, Nitrum, Acoron, Meon, Costus, & Pyrethrum cum nobis sunt admota, calida uiden tur. Alia magis, alia minus. Non tamē sunt idonea, quæ in flammam uertantur. An igitur seipsos fal= lunt, qui id solum estimant. Nunquid aliqua nō fa cile in flammam transmutentur, quos uticqꝫ nō sic. Sed an non uertantur in prunam estimare oporte= bat. Cum sit pruna ignis non minus, q̄ꝫ flamma. Hoc tamen discrimine, quod aere, uel aereo quopi=

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am in igne mutato flãma, terra, uel terrea re aliqua accensa, fit pruna. Atq; hactenus quidē cōsentire se cū sermo omnino uidet. Siquidē uidentur medicamenta ea, quae ubi ignē attigerit accēdunt, nos quoq; excalfacere, nisi si quod ꝓpter crassitiē intra corpus nō facile assumitur. Differetur enī de ijs latius in libris de medicamentorū uiribus. Quaecunq; tñ medicamenta nostrum corpus excalfacere uident, ea prompte uertunt in ignē. At quō igitur inquiūt tangentibus nō sentiunt calida, hoc haud scio cur dicant. Nam si energia, iamq; calidū, esse praedictorū quidq; diceremus, ꝓfecto mirari liceret, quomodo tangētibus nō appareant calida. Nunc quod possint facile calida esse, idcirco ea potestate talia uocamus. Itaq; nihil miri, si eos, qui se tāgūt nōdū calefaciant. Veluti enim nec ignis ipse auget, priusq̃ uicta ab eo ligna sint mutata, quod aliquo temporis spatio oīo fit. Ita nec animantiū calor a medicamentis, nisi illa prius ab ipso sint mutata. Quippe alio genere calefit is qui ab igne uel sole ītēpescit. Alio is qui a praedictorū quouis medicamētorū. Illa nãq; actu sunt calida, medicamēta nequaq̃. Itaq; nec calefacere nos ualent priusq̃ actu talia fiāt. At qđ actu talia sint, id a nobis accipiunt, ueluti sicci calami ab igne. Ita uero & ligna ex sua quidem natura frigida sunt uuinersa. Sed quae ficciora sunt, & gracilia, ea facile mutantur in ignem. Quae humi
diora

diora sunt & crassa, spacio egent maiore. Nihil igitur miri est, si medicamenta quoque primum quidem in parua & tenuia frangi postulant, secundo loco, ut tempore aliquo tametsi minimo, corpori nostro quo calida fiant sint adiuncta. Tu uero si ea nec comminuta, nec prius calefacta, calida tamen fieri censes, quid significet, quod potestate calidum dicimus, parum mihi meminisse uideris. Sic enim ea exploras, tanquam energia sint calida. Sed nec illud mirum, si quo recalfaciant, calefieri ipsa prius postulent. Cum idem fieri cernatur, & in lignorum exemplo. Quippe hæc uanescentem, morientemque flammam tum seruant, tum uero augent dum ab hac, ipsa prius calefiunt. Non est igitur alienum, calorem, qui in animantibus habetur, eiusmodi medicamentis quasi alimento quodam uti quemadmodum ignis ligno. Quippe id ita quoque fieri cernimus. Si uero perfrigerato corpori eorum quoduis quantumuis diligenter comminutum inspergas, prorsus non calefit. Proinde quæ refrigeratæ partes sunt, eas eiusmodi medicamentis plurimũ perfricamus, una calorem perfricando excitantes, una rarum, quod prius frigore fuit dẽsum, reddentes. Quo scilicet tũ introrsus pharmacũ penetret, tum naturali animantis calori coniunctum mutetur, ac calefiat. Quippe cuius si particula quæpiam

uel minima, calorem energia concipiat, hunc dein-
de in totum propter cõtinuitatem porrigat, perin
de ac si ex parua scintilla tedam summo tenus accen
das. Siquidem hanc uniuersam facile depascitur, ni
hilo amplius scintillam requirens. Ac quidquid
quidem potestate calidum est, huic nondum in na
tura sua calidum frigido præpollet, sed in propin-
quo est, ut præpolleat, adeo ut breuem opem quo
uincat extrinsecus requirat. Hanc illi modo frictio
abunde præstare potest, modo uel ignis, uel cor-
poris alicuius natura calidi contactus. Non est igi
tur tam arduum rationem reddere, quid causæ sit,
cur alia protinus ut corpus nostrum contigere, re-
calfacere id possint. Alia post longius id efficere
spacium. Quippe ex ijs, quæ igni appropinquant.
Alia statim accenduntur, ueluti elychnium, & te-
nuis teda, & pix, & siccus calamus. Alia nisi diuti-
us sunt admota, non uincuntur, sicut uiride lignũ.
Illud potius definiamus, cuius utiq; demonstratio
cum de naturalibus potẽtijs agemus, tradetur. Ex
hypothesi nunc quoq; propositorum causa, eo u-
temur, quatuor nimirum dicentes totius corporis
proprias facultates esse. Vnam idoneorum tractri
cem, alteram eorum omnium retentricem, tertiam
alteratricem, & quartam quæ alieni sit segregatrix,
easdemq; facultates effectus esse totius in quouis
corpore substantiæ, Quam etiam constare ex cali-
do, fri-

do, frigido, hũido, & ſicco inter ſe mixtis dicimus. Vbi igitur hæc unaquælibet earum, quas in ſe habet qualitatum, corpus quod ſibi admouetur, demutat, nec ipſam hoc caſu tota ſua ſubſtantia exiſtimandum eſt agere, nec quod ab ipſa mutatur poſſe ei aſſimilari. Quare ne unq̃ nutriet, quod ita mutatum eſt, id qđ ſe mutauit. At ſi illa mutet, id eſt tota ſua ſubſtantia operetur, utiq; tum ſibi aſſimilabit id quod mutatur, tum ab eo nutrietur. Neque enim aliud nutritio eſt, quam adſimilatio perfecta. Quoniam autem hoc definitum eſt, inde rurſus incipiendum. Omne animal conueniente ſibi nutrit alimento: conueniens autem cuiq; alimentum eſt, quicquid aſſimilari corpori quod nutritur, poteſt. Oportet igitur toti nutrientis ſubſtantiæ, cum tota nutriti natura communio aliqua, ſimilitudoque ſit: prorſus hic quoq; non paruo exceſſus, defectuſq; ſubſiſtente in ipſis diſcrimine, cum alia magis conſentientia, ſimiliaq; ſint, alia minus. Proinde etiam alia conficiendi opere ualentiore, ac diuturniore, alia minore, ac breuiore egẽt: auium caro minore, ſuilla maiore, bubula etiã hac maiore. Vinũ uero ut aſſimiletur opus deſyderat minimũ. Quo ſit, ut tum nutriat, tum roboret celerrime. Porro id quoq; in concoquendi inſtrumentis, uentriculo, iocinore, & uenis, prorſus aliquãdiu traxerit oportet. Quibus ſcilicet præparatum, nutrire corpus iã

queat. Ante uero q̃ in his sit demutatum fieri non potest, ut animalis corpori sit nutrimentum. Ne si per totũ diem, ac noctem extrinsecus super corpus sit impositum. Multoq; minus panis, uel beta, uel maza, foris imposita nutriat. At quæ quidem adsimilantur, omnia nutrimenta uocãtur. Reliqua omnia medicamenta, est porro & horum natura duplex. Quippe uel cuiusmodi sunt adsumpta, eiusmodi etiam permanentia, uincũt, corpusq; mutãt, ad eum modum, quo id cibos, atq; hæc prorsus tũ uenenosa, tum natura animalis corruptricia medicamenta sunt, uel mutationis initium ab animalis corpore consecuta, deinceps iam putrescũt, ac corrumpuntur, deinde corpus quoq; una corrumpũt ac putrefaciunt. Sunt autem hæc quoq; noxia uenena. Est his etiam amplius tertia medicamentorum species, eorum nimirum, quæ corpus. recalfaciunt quidem, mali tamẽ nihil adferũt. Est & quarta eorũ species, quæ & agunt & patiuntur aliquid: sed spatio uincuntur, planeq; adsimilantur. Accidit porro his, ut tam medicamenta sint, q̃ nutrimenta. Nihil aũt miri est, si exiguũ cõsecuta momẽtum, aliqua maximã a priore natura mutationẽ habẽt. Cernuntur enim eiusmodi multa in his, quæ extra nos sunt. Siquidẽ in ea Mysia, quæ est Asiæ pars, domus hac aliquando ratione conflagrauit. Erat proiectũ columbinum stercus, cui iam putri & excalfa

facto.

cto,ac uaporem edenti, & tangentibus admodum calido in propinquo feneſtra fuerat,ita ut iam con tingeret eius ligna,quæ large nuper illita reſina fue rant. Media igitur æſtate,cum ſol plurimus incidi ſet,accēdit tū reſinā,tū ligna. Hinc aūt & fores quæ dā aliæ,quæ prope fuerant,& feneſtræ nuper etiā reſina illite,facile ignē conceperāt,atq; ad tectū uſq; ſummiſerāt. Vbi aūt excepta ſemel a tecto eſt flam ma,celeriter in totam domum eſt graſſata. Hoc ar bitror modo aiunt & Archimedem hoſtium trire mes urentibus ſpeculis incendiſſe. Porro ſuccendi tur his prompte,lana,ſtupa,elychniū,ferula. Quic quid deniq; ſimiliter his ſiccum,rarumq; eſt. Flam mā edunt,& lapides attriti,atq; hoc magis, ſi quis ſulphure illos illeuerit. Eiuſmodi erat medicamētū Medeæ. Quippe quod quibus eſt illitū,oīa ubi in id incidit,calor accendit. Cōſtāt id ex ſulphure, & humido bitumine. Iam illud ceu rē mirandā quidā oſtentauit. Extinxit lucernā,ac rurſus muro admo uens,accendit. Alter lapidi eā admouit. Fuerāt aūt tū murus,tū lapis ſulphure cōtacti. Quod ubi de prehenſum eſt,deſijt mirū uideri, quod oſtentaba tur. Ergo omnia id genus medicamīa,perfecte,atq; ad conſummationē calida adhuc nō ſunt,aptiſſima tamen ut calida fiant. Atq; idcirco poteſtate cali da dicuntur. Ac de ijs quidem nulla eſt dubitatio. Sed nec cur uinū bibitū ualenter corpus calefaciat.

Monſtratū

Monstratum enim supra paulo est, id non utiq; ut calidum medicamentum. Immo ut conueniens nutrimẽtum calefacere animal. Tanq; enim ignis idoneum alimentum, ignẽ ipsum auget, ita quicquid corporum natura calidorum proprium & naturale est nutrimentum, id ea semper non solum roborabit, sed etiam insitum eorum calorem augebit. Atq; id quidem omnis nutrimenti communis effectus est. Vino præter cætera proprium, ac suũ est mutatiõis celeritas. Ita utiq;, ut tedæ, elychnij, stuppæ, picis. Iam uero ab ignis exemplo non digressi: admoneamus rursum de lignis uiridibus, quæ ipsa quoq; ignis nutrimentum sunt. Cæterum non statim, aut continuo, eoq; sæpenumero igni iniecta, non solum flammam quasi sopiunt, sed etiam si imbecilla est & parua, corrumpendæ quoq; eius periculum afferunt. Sic profecto & in animalibus cibi, qui uti prorsus adsimilentur, & corpus nutriant spatio egent, hi frigus uniuersi, potius quam calorem afferre in præsenti uidentur. Cæterum calefaciunt hi quoq; spatio, non secus, ac reliqui cibi, si semel ut corpus nutriant, sint consecuti. Omne enim nutrimentum, quatenus nutrimentum est, animalis calorem auget. At si deuoretur quidem ut nutrimentum, nec tamen superetur, id erit quod Hyppocrates dixit, nomine quidem nutrimentum, re autem minime. Quippe cum trifariam nutrimentum dica-

tum dicatur, ſicut ipſe docuit his uerbis. Nutrimentum eſt, & quod nutrit, & quod ueluti nutrimentum eſt, & quod futurum nutrimẽtum eſt, quod utiq; iam nutrit, & corpori adiungitur, nec amplius futurum eſt, id proprie nutrimentum nominatur. Idem uero & corpus qđ nutrit, excalfacit, qđ reliquorum neutrum facit. Quod ſcilicet proprie nutrimenta non ſint. Sed alterum eorum ueluti nutrimentum, alterum tale futurum. Proinde nec uinum ipſum ſemper animal calefacit, æque, ut nec oleum flammam accendit, tametſi aptiſſimum eſt ignis nutrimentũ. Immo ſi imbecille & exigue flammæ, confertim multum oleum infundas, ſuffocabis eã, prorſuſq; extingues, potiusq̃; augebis. Sic igitur & uinum, ubi plus bibitur, q̃; ut uinci poſſit, tantum abeſt, ut animal calefaciat, ut etiam frigidiora uitia gignat. Quippe apoplexiæ, & paraplegiæ, & quæ Græce caros, & comata uocamus, & neruorum reſolutio, & comitiales conuulſiones, & tetani, immodicum uini potum comitantur. Quorũ unumquodq; frigidum eſt uitiũ, generatim enim quæcunq; aſſumpta in corpus, ut nutrimentum calefaciunt, hæc interim frigefacere deprehendas. Eque ſcilicet, ut flammam ab eadem materia, non augeri modo, uerũ etiam aliquando extingui. Atq; hæc quidem omnia, tum ijs, quæ de elemẽtis, tũ ijs quæ de temperamentis ſunt prodita conſentiunt.

O Illud ſor-

Illud fortaſſe diſſonare uidebitur, quod ex ijs, quæ ut nutrimentum comeduntur, aliqua cuti impoſita, hãc erodũt, atq; exulcerãt. Sicut ſinapi, muria, allia, cepe. Verũ hoc quoq; cũ poſitis a principio hypo theſibus concordat. Etenim propterea, qđ tum in uentre concocta, tũ in uenis in ſanguinẽ uerſa mu- tant̃, alteranturq;, præterea qđ uno loco nõ perma nẽt: ſed in multas partes diuiſa, undequaq; feruni, adde & qđ nõ ſolũ multis ſuccis miſcent̃, ſed etiã cibis. cũ quibus ſumuntur, adhaec qđ celeriter eo- tũ & concoctio, & partiũ ſeparatio perficit̃, ita ut quod cõueniens in eis eſt adſimilet̃, quod ſuperua caneum & acre, per aluum urinas, & ſudorẽ excer nat̃: propter hæc inq;, oĩa qđ foris impoſitũ exul- cerat, id comeſtũ nõ exulcerat. Quãuis ſi uel unum quodlibet horum accederet, ſatis eſſet ad ea quæ foris ſunt integra ſeruanda, uerbi cauſa mutatio ipſa. Si nanque non maneat ſinapi, quale extrinſe cus fuit, cum eſt adſumptum, manifeſtum eſt, nec uim eius manere cenſendum. Quod ſi tum di- rimuntur eius partes, tum purgantur, multo utiq; magis ſic cenſendum. Iam ſatis erat quod nec eo- dem loci manet. Cum nec circa cutim aliquid effi- cere poſſe uideatur, niſi diutius immoretur. Sed nec mixtio ipſa cum multis cibis parum momenti habet. Si enim id citra alium cibum ſolũ aſſumas, facile intelliges quantum moleſtiæ, & roſionis

uentri-

uentriculo sit allaturum. Quin etiam, si plurimo dulci admixtum succo, cuti id imponas, quam nihil adferat incommodi. Cum igitur prædictorum unumquodlibet per se, satis prohibere possit, quo minus sinapi, quod foris facit, idem facere intus possit, multo arbitror magis, ubi multa simul coierint. Nam & coquendo alteratur, & expurgatur, & cum multis alijs miscetur, & uarie distribuitur, & in omnem partem fertur, nec in ulla moratur. Quod autem si acrimoniam suam seruaret, interna quoque omnino exulceraret, ex ijs, quæ sponte accidunt ulceribus, intelligas. Gignitur enim nō raro alijs ex uitioso cibo, alijs ex quapiam in ipso corpore corruptela, & putredine, uitiosus succus, quam cacochymian uocant. Iis aliquando interiorum quoque aliquid exulceratur. Magna tamen ex parte, cutis quoniam in hanc excrementa quæ in habitum corporis colliguntur, natura expellit, multis & assiduis ulceribus afficitur. Quippe cancri phagedene, herpetes erodentes, carbunculi, & qui chyromia, & Celephia uocantur, milleque aliæ ulcerum generationes, ab eiusmodi cacochymia nascuntur. Neq; igitur talium quicq̄ est dubitandum. Sed nec cur medicamentorum nonnulla, cū nihil nos extrinsecus offendūt, intro assumpta mag

n̄um afferant malum. Aliqua rursus intro assumpta, nonnunq̃ ledant, nonnunq̃ conferāt. Aliqua non solum intro assumpta, sed etiam extrinsecus applicita offendant. Quippe ut semel dicam, nihil foris, intusq; parem agendi facultatem habet. Neque enim aut uipere uenenum, aut rabidi canis spuma, aut aspidis ictus, quæ tamen si extrinsecus corpori occurrant, offendere creduntur, parem uim habēt, uel soli cuti applicita, uel intro assumpta. Sed nec illud est mirandum, si cæterorum medicamentorum uis, ad profundum non peruenit. Neq; enim necesse est, ut omnia parem habeant uim. Quod si ex ijs, quæ intro sumuntur non pauca, certo tempore, & certa quantitate, & in mixtura, cum cæteris accepta, conferunt. Intempestiue autem & largius, nec cum alijs admixta lædunt, ne id quidem dubitationem ullam disputationi pariat. Siquidem id tum cibis, tum igni, tum uero omnibus, ut sic dicam quæ corpori occurrunt, accidere solet. Nam & mediocri nobis flamma nonnunq̃ opus est, easq; usi, plurimum ex ea iuuamur. Cum tamen immodica flāma nos urat. Ad eundem modum & frigide potio quæ mediocris est, confert quæ immodica est, maximam affert lesionē. Quid igitur miri est, esse medicamen aliquod, adeo calidū potestate, ut si multum eius sumatur, ac in uacuum corpus inferatur, erodat prorsus, uratq;. Sin exiguum sit, & cum ijs, que ue-

quæ uehementiam eius remittant, cõuinctum, nõ modo nihil incomodi afferre, uerum etiam calefaciendo iuuare. Lacrimam enim, uel Cyrenaicã, uel medicam, uel particham ipsam quidem per se, citra incomodum sumere non est. At si omnino exigua, uel cum alijs intemperie congruente sit sumpta, magnopere conducit. Atq; adhũc quidem modum, quæcunq; corpus excalfaciũt, ubi mutationis principium in ipso sicut dictum prius est accepere, recalfacere illud sunt apta. Quæ uero refrigerant, ueluti papaueris succus, hæc a nostro corpore, ne uel paulum quidem demutãtur, sed ipsum statim uincunt, ac mutãt, etiam si calefacta prius dederis. Est enim eorum natura frigida, quemadmodum aqua. Quare illud recte Aristoteli, sicut alia multa, dictũ est. Calidorum, frigidorum, siccorum, & humidorum corporum, quædam esse talia per se, quædam ex accidenti. Sicut aqua per se quidem frigida est, ex accidenti uero aliquando calida: uerum acquisititius eius calor breui perit, naturalis frigiditas manet. Tanq; igitur calida aqua flammæ iniecta, eam extinguit. Sic meconium si id quantumuis calefactum dederis, & calorem animalis perfrigerabis, & necis periculum afferes. Omnia igitur id genus medicamẽta, si exigue sint data, & una cum ijs, quæ uehementiam frigoris eorum castigare ualeant, nõ nonnuq; usum aliquem corporibus nostris præ-

 stant,

ſtant, quemadmodum in opere de medicamentis dicetur. Siquidem medicamen id quod Cantharidas recipit, hydericis prodeſt. Tametſi cantharis ipſa, ueſicam omnino exulcerat. Verũ ubi per ea, quæ admiſcẽtur caſtigata eſt, ac corpori, quod plurimo humore grauatur, tum offertur, illum per urinas expellit. Maxime igitur eſt attẽdendũ in omnibus, quæ poteſtate calida, frigida ue dicunt̃, ſint ne ex natura eorum, quæ nutrire corpus poſſunt, an eiuſmodi, quæ exiguum alterationis momentũ nacta, deinde ſecundum propriã naturã alterata, corpus ipſum aliquo modo afficiunt. Tertio loco an nullo pacto ab eo quicq̃ alteret̃. Si nãq; ex nutrientiũ ſunt genere, ſiquidẽ uincant̃, calefaciũt. Si nõ uicant̃, refrigerãt. Sin ex ijs ſunt quæ exiguũ quippiã alterãt̃, oĩo calefaciũt. Si uero ex ijs, quæ omnĩo nõ alterant̃, maxime refrigerant. Attendere autẽ, ut dictũ eſt q̃ maxime oportet, ac diſcernere, quæ per ſe ſunt, ab ijs, quæ per accidens, nõ in calidis & frigidis modo, ſed nihilo etiam ſetius in ſiccis & humidis. Quippe aliqua taliũ, cum ſiccã ſubſtantiam ſint ſortita, ubi largo calore ſunt liquata, humidatis phantaſiam præbent, ueluti æs, & ferrum. Quædam per ſe humida, ubi in ſyncero frigore ſunt morata, apparent ſicca ſicut glacies. Minime igitur de ijs omnibus faciendum abſoluto, & ſine ulla exceptione iudicium eſt, ſicut in ſuperioribus monuimus. Sed

mus. Sed cum eo, ut quemadmodum sese in calore, frigoreque habeant, consyderentur. Siquidem si exiguo prædita calore, nihilominus humida cernuntur, talia esse ex propria natura sunt censenda, tametsi cū copioso calore sint sicca. Quæ uero uel sub feruenti calore fluunt, uel sub puro rigore sunt concreta, ne horum quidem altera per se humida, altera per se sicca sunt existimanda. Ergo tū adhunc modum distinguere cōueniet, quæ per se sunt, ab ijs, quæ per accidens, tū ad hæc ipsa spectantibus, eorum quæ potestate calida, frigida, humida, sicca ue sunt, iudicium faciendum. Non enim ad id quod secundum accidens est, respiciētibus: sed ad id, quod secundum se est, id quod potestate est, iudicari debebit. Porro comunis in omnibus, unaq; iudicādi ratio est, alterationis celeritas. At cum calidum, frigidum, humidum, & siccum dicantur, ὁμωνύμως, quod scilicet alia per id, quod exuperat, alia quod eam qualitatem a qua sunt denominata, summā habeant, in utrūcūq; horum prompte uertitur, de quo agitur iudicium, tale potestate fuerit. Oleum nanque calidum potestate est, nimirum quod flamma facile fiat. Eodem modo resina, bitumen, & pix. Vinum autem, quod facile fiat sanguis. Pari modo mel, & caro, & lac. Atque hæc quidem totis ipsorum alteratis substantijs, nutrimenta se altreantiū sunt. Quæ uero unaqualibet

qualitate,

qualitate, alterantur ac mutantur, ea medicamenta tantum sunt. Medicamenta itidem sunt, & quæ nulla substantiæ suæ mutata parte, sed tota seruata integra, corpus ipsum afficiunt. Cæterum grauia & naturæ animalis corrumpentia. Vnde & totum eorum genus deleterion & pestilens dici reor. Quippe hæc non minus genere deleteria sunt dicenda, quod ubi plane minima exhibentur, nullam inferũt sensibilem noxam. Sic nãq; neq; ignis ipse calidus sit, neq; nix frigida. Nam horũ quoq; si quid prorsus exiguum est, nullum euidẽs in corporibus nostris excitat affectum. Quippe cẽtesima unius scintillæ pars, est quidem omnino genere ignis. Cæterum adeo nos non urat excalfaciatue, ut corpori incidens, ne sensum quidem ullum sui excitet. Ad eũdem modum frigidæ asperginis centesima portio nõ modo nihil offendat, aut refrigeret, sed nec sensum sui ullum præbeat. Nequaq̃; igitur sic iudicanda deleteria sunt. Immo totius naturæ suæ cõtrarietate. Porro iudicabiť contrarietas, ex ea quæ media intercedit mutatione. In elementis uerbi gratia, neq; aqua mutari potest in ignẽ, neq; ignis in aquã: sed ambo in aerẽ. is uero ĩ utraq;. At illa in alterutrũ nullo modo. Ergo cõtinẽs, & sine medio est aquæ mutatio in aerẽ, itemq; ignis. Non continens, ignis & aquæ in alterutrum: hæc igitur inter se contraria pugnantiaq; sunt Non dissimili ratione papaueris succus,

ris ſuccus, hominis corpori prorſus eſt contrarius ut quod in id quicq̃ agere ne una quidem qualitate poſſit, multo minus tota ſua ſubſtãtia poſſit. At q̃ unum quidem deleteriorũ genus eiuſmodi eſt, alterum eſt eorum, quæ ex noſtro calore momentum aliquod mutatiõis accipiunt, at deinde in multifarias alteratiões uertuntur, quibus corrumpi naturam noſtram accidit. Eiuſmodi enim omnia deleteria genere ſunt, etiam ſi propter exiguitatem nõnunq̃ nihil quod ſentiatur efficiant. Ac quæ corporis naturam rodunt putrefaciunt, & liquant, merito poteſtate calida nominantur. Contra quæ refrigerant, & ſenſum auferunt, torporemq̃ notabilem afferunt, frigida. Et priora quidem nihil non rationi conſonum, nec ipſa pati, nec in corporibus noſtris efficere uidentur, Siquidem calido corpori applicita, & mutationis momentũ aliquod hinc adepta, partim eorum ad ſummam caliditatem, partim proueniunt ad putredinem. Iure igitur pro affectu quæ ipſa conſecuta ſunt, etiam corpus animalis afficiunt. At quæ corpus tametſi ipſa calida ſunt, applicata, tamen refrigerant, non paruam dubitationẽ afferunt, utrius potius naturæ ſint. Nam ſi energia ſemel calida ſunt reddita, cur animal nõ calefaciunt? Sin nondum ſunt calefacta, quomodo apparent calida. Soluetur dubitatio ſi diſtinguatur, quod per ſe frigidum eſt, ab eo quod eſt ex accidenti. Ita uti

Aristoteles docuit. Perit nanq; celeriter eoru, quæ ex accidenti sunt calida, acquisititius affectus. Ita ut in priorem naturæ suæ statũ facile reuertantur. Porro in applicandis ijs nobis, quæ natura quidẽ sunt frigida, sed per accidens calida, duo hæc contingere est necesse, ut & acquisititius eorum calor pereat, & propria eorum temperies, a nostra nihil immutata, frigida perstet. Et quid miri si papaueris succus, mandragora, uel cicuta, uel similiũ aliquid, quãuis exhibeantur calefacta, paulo post euadunt frigida? Cum idem patiantur, ptisana, & lac, & far, & panis. Vbi in imbecillum uentrem demissa, ab eo non superantur. Euomuntur enim nõ raro abũde frigida. Et quod ijs maius est, quodq; Hyppocrates notauit, pituita ipsa quamuis iam succus sit, atq; ex cibis in uentre iam concoctis nata, nihilominus frigida tangentibus sentitur, neq; id modo dũ in uentre consistit, sed postq̃ a uenis ipsis, purgantis, cuiuspiam medicamenti ui, est detracta. Tametsi enim q̃ tenacissima est, ac per uim ducitur, attamen ne ipsa quidem tractus uiolentia calefieri potest. Quid igitur miri, si etiã papaueris succus, qđ naturæ nostræ tam contrarium medicamentũ est, q̃ celerrĩe refrigeret, etiã si calefactus sit exhibitus? refrigeret autem una secum & corpus? Quippe acquisititiũ calorẽ nõ seruat, propterea quod natura frigidus est. At quia eius substantia a nobis nõ

alterat.

alterat. Immo potius nos alterat, & mutat, idcirco nec a nobis quicq̃ recipit caloris, & pro sua natura nos afficit. Itaq; cum frigidus natura sit, & nos utiq; refrigerat. Nihil igitur in dictione nostra est. dubitatiõis reliquum. Enimuero quod horum omnium, quae frigida per naturã sunt, quicquid plus iusto calefeceris, ex propria id natura recedat, praeterq̃ quod nullam dubitationem habet etiam praedictis a nobis, affert testimonium. Sicut enim salamandra ad certum usq; terminum ab igni nihil patitur, uritur autem, si longiore spatio igni sit admota. Sic & mandragora, & cicuta, & psillium, breui spatio igni admota, proprium adhuc temperamentum seruant, largius autem excalefacta, illico corrumpuntur; nec quicq̃ efficere, quae prius poterant, ualent. Ac talium quidem omnium natura, hominibus maxime est contraria. Sane naturam cu dico, uniuersã substãtiã, ac tẽperiẽ, quae ex primis elemẽtis cõstat, significo, calido, frigido, hũido, sicco. Eorum uero, quae celerrime nutriũt cõuenientissima. Reliqua oĩa media inter haec sunt, quorũ alia magis. alia minus agere, ac pati a corpore nostro possunt. Siquidem castoreum, & piper agere magis in corpus nostrũ q̃ pati ab eo ualent. Vinũ, & mel, & ptisana, pati magis, q̃ agere. Ergo haec oĩa tum agunt circa corpus aliquid, tum uero patiunt, Omnino enim ubi duo corpora inter se commissa,

aliquam multo tempore pugnant, certantque de alte rando, utrunque eorum tum agere, tum pati est necesse. Fortasse aūt & si nō multo tēpore id fiat, attamē agit etiā id qd' uicit, i id qd' uicit: uerū ita exiguum, ut sensum effugiat. Neque enim si acutissimo ferro mollissimam cæram toto die ac nocte incidas, fieri potest, ut non fiat, manifeste obtusius. Ita nimirū illud commode dici uidetur. Assiduo illisu durum cauat undula saxum. Quippe ita quoque factum cernitur. Cæterum uno, aut altero ictu nihil adhuc euidēs uidere in talibus licet. Ex quo factum arbitror, ut quædam ab admotis sibi, nihil prorsus pati, opinati nonnulli sint. Et cedendum quidem est ita loquentibus. Sæpe uero nobis quoque ipsis ita plerunque loquendum est, nisi sicubi ad ultimum examen, disputationem perducimus, quemadmodū in præsentia facimus. Sic igitur ἀνπαθῶ, id est, nunquam deficientis affectionis dogma, ijs utique qui solum id estimant, ualente demonstratione nō caret. Nō est tamen eius ad priuatas singulatim obeundas actiōes ullus usus. Si nanque adeo exigui affectus sint, quibus assidue afficimur, ut nulli actioni sensibile, & manifestum incommodum afferant, facile profecto contemnendi sunt, atque ei qui affectus id genus nullos esse dicit non repugnādum. Perinde igitur habet. & in ijs, quæ nutriūt, prope dixerim omnibus. Quippe quæ ipsa quoque in corpore hominis ali-

nis aliquid faciunt. Sed nec sensibile aliquid proi-
sus, nec euidens, diuturna tamen eorum exhibitio,
magnopere alterat, mutatq; iam corpora. Sūt enim
& quæ primo statim usu, manifestam alteratione
suam indicent, ueluti lactuca, quæ eos, quibus uen-
ter æstuat, manifeste refrigerat. Atq; a siti uindicat
quibus refrigeratum est, manifeste ledit. Condu-
cit uero & ad somnū non parū, neq; id alia ratione
ulla q̄ quod frigido temperamēto & humido est.
Verū sic est humida, & frigida ad hominem, & alia
quæ nutriri sunt apta, sicut uiridia ligna ad ignem.
Quare rationabiliter cibi, id genus utrumq; præ-
stant, & quod ueluti medicamenta corpus nostrū
afficiunt, & qd' nutriunt. Toto quidē concoquen-
di sui tempore, ut medicamenta. Vbi iam nutriunt
ac prorsus sunt adsimilata, ut quæ nihil in nos agāt,
sed naturalem calorē augeant, ceu prius est dictū.
Quippe id omnium quæ nutriant commune est.
Nec est quod miremur, si modo exempli uiridium
lignorum non sumus immemores, esse aliqua, quæ
priusq̄ adsimilentur, & nutriant, dum adhuc con-
coquuntur, refrigerent, cum adsimilata sunt, ac iam
nutriunt, calefaciant. Itaq; usus quoq talium omniū
duplex medicis suppetit, tum ut ciborum, tum ut
medicamentorum. Fac nanq; mutata sit alicui opti
ma uentriculi temperies, ad calidiorem. Is profecto
q̄ diu lactucam concoquit, refrigerabitur, & me-

diocritatem temperamenti assequetur; Vbi uero ex ea iam nutritus est, insiti caloris substantiam augebit. In eo igitur uel maxime sese fallere uidetur. Iuniorum medicorũ uulgus, quod ignorat in nobis aliquando quantitatem caloris intendi, aliquando substantiam eius augeri. Tum quod utroq; genere ueteres calidius factum animal dicant. Quando etiam calidius fit, siue calorem eius intẽdas, siue substantiã, in qua prima consistit, inaugeas, finge nãq: ex ijs, quæ in animalis corpore continentur, sanguinem esse per se calidum, aut si magis placet flauam bilem, reliqua omnia ex accidenti esse calida. Vtuq: quod huius aliquam habeant partem, nunquid ne cesse erit animal bifariã calidius esse, uel quod plus calidorum succorum sit fortium, uel quod calidiores eos habeat q̃ ante. Mihi plane ita uidetur. Ad eundem modum arbitror, & frigidius erit bifariã, uel quod plures illi succreuerint frigidi succi, ceu pituita, & nigra bilis, uel quod eorum omnium modo non mutato sola qualitas sit intẽta. An igitur miri quicquam est, si corpus quoad concoquit, qui frigidus natura cibus est, sicut portulaca, & lactuca, frigidæ qualitatis non parum percipiat, percocto autem, ac iam in bonum sanguinem uerso: calidi succi accessione, calidius q̃ prius euadat. Atqui si nihil horũ, aut eiusmodi est, quod fieri nequeat aut etiam adhuc mirũ, desinant iam obstrepere, qui

unum

finum eundemq; cibum, tum nutrimenti, tum medicamenti usum corpori præstare negant. Tanq; enim si omnino non percoqueretur, perpetuo maneret medicamentũ, sic cũ iã est percoctũ, ambo efficit. Pone enim prorsus nõ concoquatur lactuca, uel si mauis succus ipsius, qñ is si liberalius sumat̃ similẽ in hoĩe cũ papaueris succo effectũ habet. Nũquid hoc casu medicamentũ tãtũ erit, nec aliud quiequã? Nemo arbitror de ea re dubitet. Ergo habet omnĩo lactuca & medicamẽti facultatẽ. At uero habebat et nutrimẽti: quippe que persepe nutrijt. Ambas igit̃ facultates simul in se cõtinet, nõ tamẽ similiter ambas ostendit. Verum ubi plus egit in homine, q̃ sit passa, medicamenti potius indicat facultatem, ubi passa plus est q̃ egit, nutrimẽti. Nec mirũ ullũ est, si lactucæ tũ agere, tum pati contingit, quãdo ensi quoq;, ceu paulo ante diximus, nõ solũ in ceram agere, sed etiã ab ea pati accidit. Cæterũ eo quod multo amplius est quod agit, q̃ quod patit̃, alterum latet. At si durissimum illi ferrũ admoueas, cõtra magis pati, q̃ agere tibi uidebitur. Tametsi agit aliquid tum quoq;. Sed negligitur præ exiguitate eius uis. Itaq; de omnibus prorsus cibis, illud pronunciare non dubitamus, qđ non solũ a nostris corporibus pati, sed etiam agere aliquid in ea possunt. Iam uero & de quibusdam, quæ plane scilicet & luculenter uidemus agere, quod nõ tantũ cibi sint,

bi sint,

bi sint, sed etiam medicamenta. Et lactuca quidem tam cibus, quam medicamentum frigidum est. Eruca tam cibus, quam medicamentum calidum. Quod si castoreum quoque spatio concoquitur, erit id quoque simul nutrimentum, simul medicamentum calidum. Ad eũdem modũ sinapi & piper. Ex herbis quoque anethum, & ruta, & origanum, & pulegium, & calamynthe, & thymbra, & thymum. Quippe hæc omnia, tum cibi, tum medicamẽta calida sunt, prius enim quam in sanguinem sunt mutata, dum scilicet adhuc concoquuntur, medicamẽta. Mutata uero in sanguinem, non utique iam medicamenta, sed nutrimenta. Secunda nimirum nutrimẽti significatione, qua id significatur, quod nondum est alimẽtum, sed ueluti alimẽtum. Ergo sicut de lactuca paulo supra fecimus, cum duos uentres, alterum iusto frigidiorem, alterum iusto calidiorem finximus. Ita nunc quoque pro contemplandis ijs, quæ potestate calida sunt, proponamus eosdem uentres. Ergo eũ qui frigidior iusto est, quoad in eo cõtinẽtur, ac cõcoquuntur omnes id genus herbæ calefaciunt, atque ad temperamenti æqualitatem reuocant, prosuntque ut medicamẽta. Alterum uero qui calidus est, inflammabunt, ac magnopere lædẽt. Atque has quidem alterationes qualitate sua inducent. Nam omnino percocta, & mutata, ac in sanguinem bonum iam uersa, naturalis in animali caloris substantiam

augebũt,

augebunt,non qualitatem intendent. In totũ enim siue frigidus,siue calidus potestate cibus sit, post eaq; in sanguinem conuersus est, naturalem calorẽ similiter augebit. Quoad autẽ ad sanguinis formã tendit,nec dum plane sanguis est redditus,refrigerat,excalfacit ue animal medicamenti ritu.Sane omnis haec disceptatio ab uno principio pẽdet. Quo magis seruandum id, memoriaq; tenendum perpetuo est. Cuilibet corpori proprietatem quandam temperamenti esse, quae huic quidem naturae sit consentiens, ab hac uero sit dissentiens. Tum si quod conueniens sibi est, in suam naturam transmutet,eo pacto caloris sui substantiam augere. Sin ipsum sit mutatum, duorum alterum illi contingere,uel ut calorem quandam conquirat, utiq; si id a quo mutatur,calefacit,uel proprium calorem amittat,si id non calefacit.Liquet igitur ex ijs,quod eiusmodi omnia,ex eorum sunt numero, quae relata ad aliquid dicantur: Cum ad proprietatem mutantis naturae,quicquid assumitur,uel nutrimenti, uel medicamẽti,uel utriusq; rationem sortiatur, uerbi gratia.Cicuta,sturno nutrimentum est,homini medicamentum.Rursus coturnici,ueratrum nutrimentum est,hominibus medicamen. Si quidem coturnicum temperies assimilare sibi ueratrum potest, quod hominum temperies non potest. Ergo manifestum iam arbitror factum,quod iudiciumeius

Q quod

quod respectu nostri calidum, frigidum, humidũ, & siccum dicitur, non ex ijs, quæ extrinsecus sunt posita. Sed ex ijs, quibus ipsi afficimur, certum exactumq; fieri possit. Atq; id tanq̃ primum, ac maxime sit spectandũ. Deinde si res exigit, etiam qđ ab externis petitur. Nam si euidens ad sentiendũ, & clarus sit adhibiti medicamenti affectus, huic reliquis notis omnibus posthabitis credendum. Sin confusus, & obscurus, aut etiam mixtus, aut ullam omnino dubitationem sit exhibẽs, tum utiq; ad externa omnia cõferentes, de eo iudicandum. Ac neque horum quidem ad ea, quæ longius absunt, sed quæ ab ipsa quæsitæ rei substantia sunt desumpta. Verbi gratia. Si oleum calidum est, nõ id inde spectabitur, quod glutinosum, aut pallidum, aut leue est: sed quod facile inflammatur. Id nanq; erat illi calidum potestate esse, quod celeriter in energia calidum mutatur. Ad eundem modum & in corporibus nostris, non utiq; id expendendum, an crassarum partium, aut tenuium, aut humidum, aut leue, aut glutinosum, aut pallidum: sed an calefaciat admotum. Eque uero nec an dulce sit, an aluum deijciat, an sanguinem, si instilletur, faciat in missione fluxilem. Quippe hæc quoq; superuacua sunt, cũ estimare liceat, an calefaciat cum admouetur, Ergo si notabiliter id, ualenterq; faceret, quemadmodum piper, utique clarũ id proculque dubio esset. Nunc

cum

cum minime ualenter, id præstet, merito in quæstionē uenit. Multo uero magis de rosaceo, & acceto dubitatur a medicis, atque ambigitur calida ne hæc, an frigida potestate sint. Agendum igitur id est, ut in omnibus, quæ potestate calida, frigida, humida, sicca ue dicuntur, exactas aliquas, clarasq; discretiones inueniamus. Sicut ante de energia sic dictis fecimus. Porro incipiendum arbitror ab ijs, quæ euidentissima sunt. Quando in ijs exercitatus, facile consequetur ea, quæ minus sunt euidentia. Ergo statim ut corpori hoc, uel illud medicamentum, cibus ue admouetur, expers esto omnis acquisititij caloris, & frigoris. Quam enim in superioribus determinationem iniuimus, cum sicca & humida corpora dignoscenda proposuimus, eadem nobis nunc quoq; in ijs, quæ potestate calida frigidaq; sunt, non minus erit utilis. Nam siue potestate frigidum, cum id applicas, calefacias, siue calidum refrigeres, corpus primo occursu, qualitatis acquisitæ, non eius, quæ propria est rei admotæ, sensu afficietur. Vt ergo admotæ rei uera, synceraq; natura exploretur, tepidum quoad fieri maxime potest, esto, nec ullā extrinsecus notabilē alterationē ualentis caloris, frigoris ue ceperit. Ac prīa quidē admoti medicamēti præparatio talis esto. Applicetᷣ aūt cū eius ui exploras, nō cuilibet corporis affectui, sed sīplicissimo, et quoad fieri maxīe po

 test,

test, summo. At si summi quidem caloris affectioni admotum frigoris sensum excitet, erit profecto sic frigidũ. Pari modo si frigido affectui applicatum, calidum statim appareat, id quoq; erit calidum. Sin uel calide affectioni calidum, uel frigide frigidum sentiatur, non est quod hoc calidum, illud frigidũ omnino pronuncies. Est enim aliquando summi caloris affectus, quem mediocriter frigidum medicamen adeo non alterat, ut refrigerando, densandoq; summum extrinsecus corpus, calorem intro concludat, ac difflari uetet. Indeq; affectum magis accendat. Ita uero etsi quod frigido affectui admouetur, nullum afferat calorem, uidendum est. Num id cũ sit aliquid mediocriter calidum, nihil egit in affectũ qui summi ĩdiguit caloris. Ergo nec sic, admoti medicaminis explorãda uis est, nec si ex accidenti aliquid efficiat, non per se. Iudicabis autem quod ex accidenti aliquid facit, tum ex affectu ipso, tum tempore. Ex affectu, si is simplex est, & unus. At a tẽpore determinabitur iudicium ad hunc modum. Quod protinus ut admotum est, calefacere, uel refrigerare manifeste cernitur, id utiq; & ex se, & per se tale fuerit. Quod tempore id facit, fortasse ex aliquo accidenti huc est actum, ueluti iuueni quadrati corporis. Tetano æstate media laboranti, frigida liberaliter affusa caloris repercussum facit. Cæterũ quod aqua frigida per se non calefaciat, ex primo

eius oc

eius occursu patet. Sensum nanque inuehit frigoris. Præterea cutim quoad ei affunditur, frigefacit. Tũ calorem nec in omni corpore, nec dum affunditur inuehit. Immo in iuuene, quadrati corporis, & æstate media, & postquam a profundendo est cessatum. Sicut igitur frigida quibus incidit, hæc illico perfrigerat, siue animata corpora sunt, siue non animata, siue calida, siue frigida, ita si quod esset tempus, uel corporis natura, uel affectus ullus, in quo frigida, primo statim occursu caloris sensum inueheret, iure queri posset, calefacere ne, an frigefacere per se nata esset. Nunc cum omnia tum animata, tũ inanimata protinus, & perpetuo frigefieri ab ea cernamus. Quibus autem insitus calor, ueluti fons quidam ignis in uisceribus est, his occurrens repercussum aliquando caloris facit, rationabile arbitror ex accidenti, non per se talia calefacere. Sed nec latet qua ratione illud accidat. Siquidem stipata, clusaque corporis summa facie, repercussus, refractusque sit caloris eius, qui a profundo ascendit, quique simul propter difflatus inopiã est aceruatus. Simul propter frigidi circumstantis uiolentiam in altum recedit. Simul ex succis isthic habitis nutritur. Quippe ubi collectus, nutritusque calor ad summã corporis uiolentius ruit, fit quidem caloris repercussus, iudicium uero, ac documentum, quod frigidum haud quaquam per se calorem auxit. Nã per se quidẽ

cutim perfrigerauit frigus uero eius, dēsitas, & re-
ditus caloris ad profundum sunt cōsecuti. Rursus
horum, densitatem quidem difflatus prohibitio.
Reditum uero ad interiora, concoctio, consumma
tioq;, qui isthic sunt succorum, est adsecuta. Harū
uero difflatus prohibitio, caloris colligendi, succo
rum concoctio, eiusdem generādi fuit occasio. Por
ro horum utrunq; natiui, caloris sequitur auctio.
Ergo intercedentibus, & medijs utrisq;, frigida in
animalis corpore, caloris aliquādo excitat incremē
tū, per se nunq;. Sed nō minus calor, est quādo ex
accidenti perfrigerat. Vtiq; intercedente uacuatio-
ne. Sicut perfusio phlegmonen. Cum enim ex cali-
da fluxione phlegmone consistat, propria quidem
eius curatio, uacuatio superuacui est. Vacuatiōi au
tē particulae, quae per phlegmonen excalfacta est,
oīo succedit refrigeratio. Ergo cū duplex ī ijs, quae
phleumone laborāt particulis, affectus sit, unus qui
dē in quātitate, ex superuacui naturae modum exe
untis abundātia, alter in qualitate, qui ex caloris spe
ctatur ratione, sequitur prioris eorū curationē, etiā
posterioris curatio: fiuntq; ex occidenti, quae uacu
ant, calentis materiae remedia, & inflammatiōis par
ticularū refrigeratoria. ergo tū haec discernere opor
tet, tū id agere, ut pro modo simplicis affectus, etiā
uiriū medicamēti inueniat̃ modus, uerbi gratia si ca
liqus i summo affectus sit, frigidū quoq; i summo
medi-

medicamẽtũ pareť. Sin affectus a ſũmo paulũ rece dat, medicamentũ quoq́ꝫ a ſũmo paulũ declinet. Si plus a ſũmo calore abſit affectus, ad portionẽ abſit a ſũmo frigore medicamẽ. Quippe ſi auſpicatus a tali cõiectura examẽ eorũ ſis, facilius ꝓpriã, cuiuſq́ꝫ iuenias uim. Ad ſũmã eni in oĩ ſimplici affectu calido, quodcũq́ꝫ adhibitũ medicamẽ, prĩo ſtatĩ oc curſu frigoris ſenſũ ĩtulit, id frigidũ poteſtate ẽ. Ac multo ꝓfecto magis, ſi poſt primã exhibitionẽ tale perpetuo manet. Quod ſi calidũ affectũ ꝓrſus ſa net, frigidũ id ex neceſſitate fuerit. Adhibẽdũ uero eſt cũ explorať oĩo tepidũ, ut prius teſtati ſumus. Vbi iã cognitũ ẽ tale eſſe, deinde curatiõis cã petiť, rectius frigidũ ſumiť. Niſi ſi medicamẽ ſũmi ſit fri goris, morbus in ſummo caloris non ſit. Atq́ꝫ hæc quidẽ diffuſius, tũ in opere de medicamentis, tũ cu randi methodo tradenť. Ad præſens illud ſaltẽ no uiſſe oportet. Si quod calido, & ſimplici affectui adhibitum medicamentum, tũ protinus, tũ toto de inceps tẽpore frigoris, ſenſum, ac facilioris tolleran tiæ, iuuamẽtiq́ꝫ laboranti affert, id frigidum neceſſa rio eſt. Tametſi in alijs nõnũq́ꝫ uideať calidũ. De prehendetur enim in illis ſi diligenter exploreť, nõ utiq́ꝫ per ſe, ſed ex accidenti excalfacere. Cum per ſe dicimus, uel primum, uel nullo intercedente me dio, omnibus eiuſmodi uerbis, idem poteſtate ſig nificamus. In quibus omnibus lectorem, in opere

de medicamẽtis proprijs exemplis exercitabimus. Nunc recensitis ijs, quæ ante iam dixi, proposito libro comodum imponere finem tentabo. Cũ nanque calidum corpus multifariam dicatur, nam & quod summam eiusmodi habet in se qualitatem, ipsum scilicet elementum. Et quod propter eiusmodi qualitatem pollentem, nomen est sortitum. Ad hæc quod collatum ad aliud dicitur, uel ad id quod mediocre eiusdem sit generis, uel quicquid fors tulerit, sic & quod potestate calidum est, energia uero nondum dici potest, intelligi, probariq; multis modis oportet. Quo utiq; minus recte siquid nõ statim inflammatur, id aliqui ne ut ad nos quidem esse calidum potestate putant. Nam siue facile concoquitur, & cito nutrit, erit ut ad nos calidum. Siue admodum ueluti medicamentum, calefacit, erit id quoque, ut ad hominem calidum. Sic nimirum & per singulas animalis species, ipsum potestate calidum, siue est, ut medicamentum, siue ut nutrimentum, ad illud tantum animal, collatum dicitur. Est enim ex ijs, quæ ad aliquid referuntur, quicquid potestate aliquid dicitur. Quare & probatio, quæ propria est, melior utique est, q̃ quæ ab externo petitur. Propria uero est una in singulis, utiq; si celeriter tale fieri appareat, quale id esse potestate diximus. Est enim potestate ignis, quicquid celeriter in ignem uertitur: potestate

uero cali-

uero calidum ,ut ad hominẽ eſt, ex ſpeciebus eorum,quæ ex eo quod in ipſis præpollet, dicuntur, quidquid homini applicatũ, naturalis eius caloris uel qualitatem auget, uel ſubſtãtiã. Eadem mihi & de aliĳs cenſeri dicta uelĩ, quæcũq; ſcilicet poteſtate frigida, uel ſicca, uel humida dicũtur. Quũ hæc quoq; partĩ ueluti ad ipſa elemẽta,partĩ ueluti ad ea, quæ ex præpollente ſunt nominata.tũ intelligi, tũ explorari,tũ doceri cõueniat.Patet uero eũ quoq; qui iudicat, tactũ, omnis acquiſititĳ caloris & frigoris expertem eſſe debere,ſicuti de medicamẽtis ipſis prius eſt dictum.

Tactũ eũ qui iudicatur⁹ ſit, oĩs acquiſititĳ caloris uel frigoris expertẽ debere eſſe.

De temperamentis finis Thoma Linacro Anglo interprete

GALENI PERGAMENSIS De inæquali intemperie, Thoma Linacro Anglo interprete

INæqualis intemperies alias in toto animalis corpore fit.ueluti in ea hydropis ſpecie, quã græci ἀνασάρκα uocant. & febrib⁹ ĳs,quas ĳdem hepialas appellant.fere q; reliquis omnibus

nibus, exceptis, quas Hecticas nominãt. Incidit autem & in unaqualibet parte, quum ea uel intumuit, uel Phlegmone, Gangrena, Erisipilate, Cancro ue, est affecta. Huc pertinet & qui Elephas dicitur, & Phagedena, & Herpes. Verũ hæc oĩa cũ fluxione consistunt. Absq; autẽ materiæ affluxu, solis partium qualitatibus aliquatenus alterãdis, inæquales intemperies fiunt, vtiq; refrigeratis ijs, aut deustis, aut immodice exercitatis, aut feriatis, aut aliquid id gen⁹ passis. Iam ex medicamẽtis ijs, quæ foris corpori occurrunt, inæqualis intemperies gignitur, dum id uel frigefit, uel calefit, vel siccatur, uel humectum redditur. Quippe hæ simplices intẽperies sunt, veluti in ijs, quæ de temperamẽtis scripsimus, est mõstratum. Compositæ ex ijs aliæ quatuor sunt, quũ corpus uel calefit simul & siccatur, uel calefit simul & humectaĩ, uel refrigeraĩ simul & siccescit, uel refrigeraĩ pariter & madescit. Quod autẽ eiusmodi intemperies ab æqualibus eo distẽt, quod in omnibus intemperanter affecti corporis partibus æqualiter nõ insint: id clare liquet. Ergo quis sit omnis inæqualis intemperaturæ generandæ modus, in proposito libello statutum est exequi. Admonẽdi autẽ sumus, quo clarior nobis omnis disputatio sit, de omnibus corporis particulis. principio a maximis sumpto, quæ scilicet ne vulgo quidẽ sunt ignotæ

notæ

notæ. Si quidem manus, & pedes, & uẽtrem, & thoracẽ, & caput nemo eſt qui ignorat. Diuidamus autẽ earũ rurſus unamquãq; in proximas ſui, quæ προσεχῆ græce dicũtur, particulas. Verbi gratia, crus in fœmur, tibiã, & pedem, Item totum brachium, in brachium, cubitum, & ſummã manũ. Iam manus ipſius particulæ ſunt, uola, & eius pars auerſa, μετακάρπιον græci uocant, & digiti. Digitorũ uero particulæ ſunt, oſſa, cartilago, ligamentũ, arteria, uena, mẽbrana, caro, tendo, unguis, cutis, adeps. Has autẽ diuiſiſſe in aliã ſpẽm nõ eſt. Sed ſũt ſimilares, ac primæ. exceptis tamẽ arterijs et uenis. Hæ nãq; ex fibris & mẽbranis ſũt conditæ, ueluti in tractãdæ diſſectionis ratiõe eſt traditũ. Quĩ etiã cõplura eſſe ſpatia ĩter ipſas primas, & ſimilares particulas, atq; ijs etiã plura maioraq; inter ipſas inſtrumẽtales, & cõpoſitas, aliqua uero et in unaqualibet ſimilari particula, uelu ti oſſe cuteq;, hæc quoq; oĩa in ijs, quæ de adminiſtrãdis diſſectionib[9] ſcripſimus, ſunt ꝓdita. Ac quæ mollia quidẽ ſunt corpora, ea quoniã ſibi in uicẽ incũbũt, ĩterpoſita ſpatia latere cõſpectũ faciũt. Quæ dura ſiccaq; ſũt, in ijs cernere ſpatia licet, ſicuti oſſiũ cauernulas. Cõtinẽt hæ naťaliter multũ ĩ ſeſe humoris, hui[9]q; albi, in id cõparati ut oſſa nutriat. Quæ ĩ cute foramĩa ſũt, ea, q̃ ratiõe fiãt: ĩ ijs quæ de tẽperamẽtis precepim[9], eſt dictũ. Atq;

Diuiſio partiũ maiorũ in ſibi proxĩas.

Arterias, & uenas partes eẽ cõpoſitas

Vacua ſpatia inter ſingulas corporis partes ĩtercedere

Quorũ interpoſita ſpatia nõ cernãtur.

hæc monuiſſe neceſſariū erat claritatis cauſa eorū quæ a nobis deinceps ſunt dicenda. De inæquali uero intemperie nunc agēdum, tū quænā eius natura ſit, tū quot eiꝰ generādæ modi. Ergo ꝗd', in omnibus particulis, corporis quod fluxione eſt affectū, unica temperies non ſit, prius eſt dictum. Verum id cōmune omnis intēperamenti inæqualis eſt. Differētiæ eius, ipſam corporum affectorum ſequuntur naturā, quum aliter ſimplex caro aliter uniuerſus muſculus impari temperamento ſit affectus. Quippe calida fluxio, ubi in muſculū procubuit, primum maiores arteriæ, uenæꝗ opplentur, ac diſtendūtur. Ab ijs minores. Atꝙ ita res procedit, donec ad minimas ſit peruentum. In ijs, ubi ualenter impacta fluxio eſt, nec adhuc ſiſtitur: partim eius per ipſarum ora, partim per tunicas, ueluti colatum foras tranſmittitur. Tū uero ſpatia ipſa uacua, quæ inter prima ſunt corpora, fluxione implētur. Sic omnia ab humore, omniꝗ ex parte incaleſcunt, ac perfunduntur. Ea ſunt, nerui, ligamēta, membranæ, caro ipſa, ante ꝙ hæc arteriæ, & uenæ. Quæ ſcilicet & primæ, & præter cætera uario dolore afficiūtur. Quippe interiꝰ a fluxione tum excalfiunt, tum diſtenduntur, ac diuelluntur. exterius non modo excalfiunt: ſed etiam premuntur, ac degrauantur. Reliquæ particulæ aliæ comprimēdo ſolū, uel incaleſcendo,

Aliter ſimplicē carnē, Aliter uniuerſū muſculū inæquali intēperie affectū eſſe.

Calidum reuma quēadmodum muſculi partes īuadat

Venas & arterias in phlegmone uarie dolere.

aliæ

allæ utroq; genere laborãt. Appellaturq; morb⁹ ipſe Phlegmonæ. Eſt autẽ inæqualis intẽperies muſculi. feruet enim iam qui in eo eſt ſanguis. Is ſecum excalfacit primum quidem ac maxime arteriarum, & uenarum tunicas. Mox uero omnia quæ extra has ſunt, quibus ſcilicet circũfunditur. Ita duorũ alterum neceſſe eſt ſequi, ut ſi fluxio uicerit, corruptio ſequatur uictorũ corporum. ſin fluxio ſit uicta: ut muſculi ad naturalem ſtatum redeant. Eſto igitur prius uicta fluxio (rectius enĩ a melioribus incipitur) Duplex hic incidit curationis genus, quod uel digeretur quidquid humoris in particulam procubuit, uel concoquet. Verum digeſtio optanda maxime curatio eſt. Concoctionem hæc duo neceſſario ſequũtur. puris generatio, & eius in aliquod ſpatium abſceſſio. Abſcedit aliquãdo in capacitatũ quæ propĩquæ ſunt, tum maximã, tum minime momẽtaneam. Quod ſane abſceſſionĩs gen⁹ optimũ eſt. Alias in nõ momentaneam quidem, non tamẽ maximã. Interim in maximã, non tamẽ non momentaneã. Ac quæ in uentriculum incidunt abſceſſionũ, optima eſt quæ in ſinũ eius internum abit. In quem etiam plerũq; ſe aperiunt. Mala uero quæ ſub peritoneum. Pari modo in ijs quæ circa cerebrũ exiſtũt, bona eſt quæ in priores eius uẽtriculos abſcedit. Mala quæ ſub inuolucra eius. Item quæ in poſtieũ eius

Victa fluxione, quæ deinde curatio.

Digeſtionẽ ĩ phlegmone maxĩe optãdã eſſe curationẽ

Cõcoctionẽ phlegmonis duo ſequi.

Spatiorũ in quæ abſcedit̃ uaria genera.

Abſceſſionũ quæ melior ſit quæ deterior.

uẽtrem ſe recipit. Qui uero circa coſtas abſceſſꝰ
colliguntur: hi in capacitates erumpunt pectoris.
Ac muſculorum quidem abſceſſus ſub cutem, uiſ
cerũ uero in arterias & uenas, quas in ſe conti-
nent, uel in membranam qua operiuntur, quæ
Si uicta pars a fluxione ſit. ipſis pro cute eſt. At ſi uictæ a fluxione parti-
culæ fuerint, in tantam deuenient intẽperiem, un
de tum earum pereat actio, tum ipſæ ſpatio cor
Dolor quando deſinat. rumpantur. Porro deſinent tum primum dole-
re, quum mutatrici qualitati fuerint adſimilatæ.
Quãdo doleant corpora. Non enim quum mutata particularũ temperies
iam eſt, ſiue (ut ſic loquar) in ipſo mutatum eſſe,
dolent, ſed dum mutantur, ſiue in ipſa mutatio
Hippocrates ne. Quemadmodum mirus dixit Hippocrates.
„ Dũ alteraſcit ac corrũpitur natura: dolores fiũt.
Alteratur autem, ac corrumpitur cuiuſq; na-
tura, quũ uel calefit, uel frigefit, uel ſiccatur, uel
humefit, uel eius unitas diſſoluitur. In ijs quidẽ
intemperamentis quæ inæqualia ſunt, ex calefaci
endo, uel ex frigefaciendo. Quippe quum effi-
caciſſimæ qualitates hæ ſint. Secundo loco e ſic-
cando, uel humectando. Ex eſuriendo uero uel ſi
tiendo, deficiente hic humida, illic ſicca ſubſtãtia.
Ex uulnerando, & erodendo, & tendẽdo, & pre
mendo, & conuellendo: unitate ipſa ſoluẽda. Er-
go ſi calor ſanguinis in particula, quæ phlegmone
laborat,

laborat, mitis eſt: tũ qui in toto animalis eſt cor pore mediocriter attẽperatus: nõ facile una cũ afflicta particula calefit. ſin uel ille feruet uehemẽtius, uel qui per totum ſpargitur animal, bilioſus eſt: illico totus ad calorem uertitur. Multo uero magis ſicubi ambo concurrunt, ut & qui in phlegmone habetur admodũ calidus ſit, & qui in toto eſt animante bilioſus. Porro calefit primũ qui in arterijs eſt ſanguis, quod ſcilicet is tum natura calidior, tum uero magis ſpirituoſus ſit. poſt hũc uero etiam qui in uenis eſt. Quod ſi in propĩqua uiſceri, cui plurim⁹ ſit ſanguis, obſeſſa phlegmõe particula fuerit: iam celerius cum hoc uniuerſus qui in animali eſt ſanguis calore afficitur. Vnoq; uerbo, quidquid ex facili alterabile eſt, aut calidum natura: id a quouis calefaciente primum ex calfit. Non ſecus & ab eo quod frigefacit, quidquid facile alteratu eſt, uel natura frigidum: id primum refrigeratur. Ac promptus quidem ad alterandũ ſpiritus eſt. Vtpote ex tenuiſſimis cõſtans partibus. Calidiſſima naturæ merito eſt flaua bilis. At frigdiſſima pituita eſt. Reliquorum humorum, ſanguis poſt flauam bilem maxime eſt calidus, ſicut nigra bilis poſt pituitam eſt frigida. Quinetiam alteratur flaua bilis leui momento, ex quouis in eam agente. Nigra ægre

In phlegmone quis ſanguis primum calefiat, quis deinceps.

Quid citius, & quid tardius alteret̃ tũ generatim tũ membratim.

Indoleſcẽtiæ i hecticis cauſa

pers. putant ꝙ qui ea febricitant, omnino ſe febre carere. neq; enim ſentiunt eius calorem. omnibus ſcilicet eorum partibus æque percalfactis. Sed & cõuenit de ijs, inter naturalis ſcientiæ pro

Doloris in febribus cauſa.

feſſores in ijs quæ de ſenſibus produnt. Neq; enim citra alterationẽ eſt ſenſus, neq; in ijs quæ iam ad perfectionẽ ſunt alterata, dolor. Itaq; etiã hecticæ febres omnes, tum ſine dolore ſunt: tũ nec ſenſu ab his qui ipſis laborãt, perceptæ. Nõ enim ex eorum particulis, hæc agit hæc patitur. quum omnes inter ſe iam ſimiles ſint redditæ,

Hypophora & ſolutio.

ac vnicam habeant cõſentientẽ tẽperiem. Quod ſi alia earũ calidior eſt, alia frigidior: at certe eatenus eſt frigidior, ut uicinã nihil offendat. Alioqui ſic ſcilicet partes quæ pro naturæ modo ſe habent: mutuo ſe offenderẽt. vtpote qui ſic ſaltẽ temperamentis diſſideant. Caro nãq; calida par-

Inæqualitas tẽperamẽti in ſanis indolẽs eſt.

ticula eſt, os frigidũ. Cæterum tam harũ partiũ, ꝙ reliquarũ omniũ indolens inæqualitas eſt, modi exceſſus merito. Sic nanque nec aer qui nos ambit, prius offendit: quam ad immodicũ calorem frigusue eſt immutatus. Cuius alioqui quæ in medio ſunt differentias, tametſi numeroſas, ac manifeſtũ exceſſum inter ſe habentes, citra nox

Hippo. dictũ et eiuſdẽ non nulla probabilitas.

am ſentimus. Ex ijs ergo fortaſſe nec illud durius dici videatur, quod Hippocrates alicubi ait: Om„ nẽ morbũ vlcus eſſe. Quippe vlcus vnitatis eſt diuiſio.

diuisio. Immodicus vero calor ac frig⁹ proxime accedunt, vt vnitatē soluant. plurimus quidē calor, dū segregat ac diuidit substātiæ cōtinuitatē. summū vero frigus, tū stipando tū introrsus pariter trudēdo, quædam exprimit, quædā quassat. Atq; hūc quispiam immodici caloris ac frigoris terminū statuens, fortasse nō incōmode sentiat. Seu vero is siue alius immodici excessus terminus est, certe cōsistere omnē immoderatū excessum in habitudine ad aliquid, iā liquet. Non enī pari ratione a calidis frigidis q; afficit̃ omne corpus. Inde q; fit ut aliqua animaliū cōueniētes inter se succos habeant. aliqua nō solū non cōuenientes, sed etiā qui se mutuo corrūpāt, veluti homo atq; vipera, quorum utriusq; saliua alteri est pernities. Ita vtiq; & scorpiū necaueris, si ieiunus illi inspueris. At non homo hominē morsu interemit, nec uipera uiperam, nec aspis aspidē. Siquidem quod simile est: id congruū amicūq; est. quod cōtrariū est, inimicū ac noxiū. Auget̃ enī quidque ac nutrit̃ a similib⁹, perimit̃ ac corrūpit̃ a dissimilib⁹. Itaq; etiā sanitatis tutela per similia perficitur, morborū sublatio per cōtaria. Verū de ijs ali⁹ est sermo Hecticā uero febrē quæ iā habitū corporis occupauit, minime sētit qui ea laborat. Reliquarū febriū nulla ē quæ nō a laborāte sētiat̃. sed aliæ magis aliæ min⁹ ægrotāti sūt graues.

Omnē immedicū excessū ad aliquid eē.

Animalium quædā cōuenientes, quædam contrarios inter se succos habere.

Omnē febrē præter hecticā a laborāte sentiri.

Sunt ex ijs & qaæ rigorẽ ingerãnt. sit enim id quoq; sypmtoma, veluti alia multa, ab inæquali intemperie. Rationem tamẽ generandi eius in ꝓ posito libro tradere non est, priusq; de natura libus facultatibus demõstratum fuerit, quot hæ qualesq; sint, tum quid agere quæq; sit nata. Verũ in libris de symptomatũ causis, de õnibus agetur. Sed reuertor ad inæqualis intemperamẽti differẽtias. Nam quemadmodũ ex phlegmone febris nascatur. tum quod febris omnis ac phlegmone omnis, præter hecticas, ex morbis sint, quibus inæqualis sit intemperies: dictũ iam est.

Inæqualis in tẽperamenti generandi uariæ rationes.

Porro accendi febrẽ & citra phlegmonẽ ex solis humoribus putrescentibus licet. Neq; enim ea solum que inculcata sunt, & perspiratu prohibita, putrescunt. verũ celeriter ea, maxime q;. Cæterũ putrescunt & alia multa, quæ putredini sunt opportuna. Dicetur vero de horũ opportunitate alio loco. Iam alio quoq; genere inæqualis oriri intemperies in toto corpore potest. modo fuliginoso vapore detento. modo exercitationibus & plusculis laboribus calore adaucto. modo ab ira, quũ sanguis immoderatiꝰ feruet. modo ex de ustione quauis externa, incalescit. Porro qđ etiã in his oĩbꝰ febribꝰ, nõ secus q; in phlegmonis supra est dictũ, tum pro uiribus effectricis causæ, tũ ꝓ corporis ipsius affectu, alij magis febricitẽt, alij minus,

alij minus, alij haud quaq̃, apertum esse arbitror. Aeque vero et quod intẽperies ipsa nõnũq̃ spirituosã tantũ inuadit substantiã, nonnũq̃ ipsos etiã succos, clarũ id quoq; reor. Sed nec minus illud, quod omnibus huiusmodi febribus si traxerint, hectica superueniet. Iam q; sermo noster ꝑpemodum ostẽdit, inæqualẽ hanc intẽperiẽ aliquãdo ex calida, frigida ve substãtia, quæ in particulã aliquã influat, accidere, veluti in his fiebat, quos phlegmonæ infestat. Sepe nõ sta: sed ipsa corporis temperie in qualitate mutata, tum quod alterantiũ eã, quædam ortũ habeant ab ipso corpore, quædam extrinsec⁹. vtiq; quũ ex putredine tantũ aliqua, vel phlegmone excitatur febris, ab ipso corpore. quũ ab vstiõe vel exercitatiõe, extrinsec⁹. Dicetur autẽ et de his fusius in morborũ causis. Tanq̃ autẽ ex deustiõe accedit febris, alterato videlicet corporis tẽperamento: itidẽ nõnulli sepe ex frigore refrigerati toto corpore vehemẽter sũt. aliqui vero etiam perierunt. Iam quod hi oẽs etiã doleãt, ne id quidẽ latet. Porro dolent et qui ex rigore ingẽti vehementer perfrigerati, celeriter sese excalfacere properarunt. multi q; eorũ quũ subito ac simul manus igni admouerũt, ingentẽ circa vnguium radicẽ sentiunt dolorẽ. Et quisq; quũ tã luculẽter videat intẽperiẽ inæqualẽ doloris esse causam: etiã de internis doloribus dubitet, aut miretur, quo pacto citra phle-

Corporis tẽperies quãdo extrinsecus, et quando interne alteretur.

gmonē, subinde uel laxiore intestino, quod colon graeci uocāt, uel dentibus, uel alia quauis particula homines doleāt: Nam neq; taliū ullū mirabile est, nec quēadmodū simul rigeant et febricitent aegrotantiū aliqui. Quippe si pituitosus succus qui frigidus est, quē q; Praxagoras uitreum appellat, et amara bilis quae calida est, simul abundent, ac per sensibilia mēbra moueantur: nihil miri est utrūq; a cubāte pari modo sentiri. Neq; enim si hoīem sub sole feruido statuas, et aquā illi frgidā infūdas, fieri potest, ut nō simul et a sole calorem, et ab aqua frigus sentiat. Verū hoc casu ābo extrinsecus sūt, nec paruis portionibus incidūt. In febribus quas hepialos uocāt, tū ab interno, tum exiguis portiōibus. eo q; uniuersū corpus ambo sentire uidetur. Quū eni tenuissimis portiūculis aspersū per corpus tum calidū sit tū frigidū: nullā sensilē alterius portiūculam ita paruā desumas, ī q̄ nō alterū sit cōpraehēsū. In ipsa tamē accessionis inuasione, aliqui febricitātiū tum rigent, tū uero febricitāt, tū ambo sentiūt, frigus īmodicū, et calorē una. Verū nō eodē loco. Quippe quū possint quae excalfactae sunt partes, manifeste a refrigeratis discernere. Nam itus et in ipsis uisceribus calorē sentiūt. In externis partibus uniuersis frigus. Tales perpetuo febres sūt et quae graece Lipyriae uocātur. Praeterea quoddā ardētiū febriū perniciosū gen⁹. Quod igit in his maiorib⁹

portionibus

Cur aliqui simul rigeant, et febricitent.

In hepialis cur frig⁹ et calor simul sētiant.

In accessionū inuasiōe febricitātes aliquos frig⁹ et calorē simul sētire.

In Lipyrijs utrūq; perpetuo ita ut ī accessiōibus sētiri

portiōib⁹ accidit, hoc in hepialis cōtingit minutis. Inæqualis nãq; est et harũ febriũ itẽperies, sed nec min⁹ reliquarũ oim. exceptis tñ hecticis. Quietiã ijs qui rigent, nec tamẽ febricitãt, inæquale tẽperamentũ est. Rarũ tamẽ est id symptoma. Cæterũ incidit tum mulieribus, tum quibusdã aliquãdo uiris. Dabet autōoĩno deses præcessisse uita. aut certe ciborũ copiã longiore spatio hõ sũpsisse. ex quibus tard is, frigidus, crudus, & pituitosus nascat̃ succus. qualẽ scilicet Praxagoras uitreũ existimat.

Aliquos rigere nec tamen febricitare Rarumq; id.

Porro antiquitus nemo (ut uidet̃) ita est affectus, ut qui nec adeo ociosi, nec in uictus saturitate uiuerent. Inde q; factũ est, ut scripserint ãtiqui medici, rigori febrem necessario superuenire. Verũtamẽ tum nos ipsi, tum alij iuniorũ medicorũ nõ pauci, sepenumero uidimus rigorẽ, quẽ nulla secuta sit febris. Porro cõpõit̃ ex hac intẽperie, et ea quæ febricitãtiũ est, Hepialus. appello ita febrẽ illam, cui ambo semper accidunt. At in qua rigor quidẽ præcedit, febris sequit̃ ueluti in tertianis & quartanis hanc hepialũ nõ voco. Ita ex duplici inæquali intẽperie hepialus cõnonit̃ Etiã aliæ febres præter hecticas fere oẽs. Simili genere qui particulæ alicuius cũ tumore morbi sunt, hi quoq; oẽs perĩde ac phlegmonæ, cum intẽperamẽto inæquali consistũt. Cãcer, Erisipelas, Carbũcul⁹, Herpes Tumor, Phagedena, Gãgrena. Quippe cõmune

Symptõa priscis (vt videt̃) ignotũ. et cur

Hepialos quæ vocet̃

ijs omnibus

ijs oíb⁹ est, vt ex fluxiõe hũorũ sint orta. Dissidẽt in eo quod alij ex pituitoso, alij ex bilioso, vel melã cholico succo, alij ex sãguine vel calido, vel tenui, vel bulliente, vel frigido, vel crasso, vel alio quopiã genere affecto fiant. Declarabitur enĩ alio loco de horũ mẽbratim differentia diligẽter. Quod ad pro positam disceptationẽ pertinet, hoc tantũ dixisse abunde est, quod qualiscũq; est fluxio, eadem ra- tione, quẽq; prædictorũ affectuũ creat, qua prius ex calida et sanguinea phlegmonen gigni mõstra- uimus. Sed non minus etiã similariũ, ac simpliciũ, primorũ q; in ijs corporũ singula, sic a fluxiõe affe cta, ad inæqualem intẽperiẽ deueniẽt. Cæterũ ex trinsecus pro reumatis ratione calefacta, refrige- rata, siccata, vel humectata. penitus et in profũdo nondũ similiter affecta. Quod si tota per tota mu- tata alterata q; sint: fiũt quidẽ illico a dolore libera. In difficili tamẽ sic cõstituta sunt statu. Hec præno uisse his qui opus de medicamẽtis sũt percepturi, et post id medendi methodum, abunde mihi satis videtur.

Finis Tertij de Temperamentis
Thoma Linacro Anglo
Interprete.

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DIEV ET MON DROYT
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